

# AMERICA

## A·CATHOLIC·REVIEW·OF·THE·WEEK

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## Chronicle

**Home News.**—The prohibition agitation continued with little abatement. Angry scenes were witnessed almost daily in the House and Senate, while Mr. Buckner, in New York, went on record as favoring a State referendum on the extent to which enforcement should proceed. This was in line with other proposals, according to which enforcement would depend on local ideas.

In spite of the fact that it had been conclusively shown by Senator Howell that the Muscle Shoals power plant would contribute little to secure cheap fertilizer, the Senate by a vote of 51 to 26 agreed to empower a Committee of Congress to receive bids for the leasing of that gigantic project. The measure had the backing of the Administration, but the fight in the Senate was led by a Democrat, Senator Heflin. Certain amendments to the resolution accepted by the Senate made necessary a conference with the House, and it was freely predicted that this would defer all action till next December. One of the amendments requires the Committee to report the results of its negotiations for a lease not exceeding fifty years before April 26 next. Another amendment, in

authorizing distribution of power, provides that fertilizer production must be the primary object of any lease.

The Mexican situation continued to be acute with the gathering public opinion calling on the Government to withdraw recognition with Mexico if human rights ceased to be protected there. This public opinion undoubtedly excluded any question of intervention by force.

Meanwhile, another strange situation was revealed in a dispatch to the *New York Times* from Mexico City. It will be remembered that the Special Claims Committee to decide indemnity cases between this country and Mexico consists of a Mexican, Aquiles Elorduy; an American, Judge Perry; and a Brazilian, Señor Octavio. The first case before the Commission concerned the killing of sixteen Americans at Santa Ysobel. The Mexican and the Brazilian decided against this country, namely, that Mexico was absolved from blame; but the dispatch from Mexico states that Mr. Perry refused to accept the decision, and American lawyers in Mexico claim the Mexican position to be unsound even under Mexican law. The outcome of this deadlock will undoubtedly be watched with much interest in this country and throughout South America.

**Austria.**—On March 5 an Austro-Czechoslovak arbitration treaty was signed at Vienna. "We have taken another big step towards the consolidation of Central Europe," the Czech Foreign Minister, Dr. Benes, remarked. All possible disputes between the two countries

are henceforth to be settled by obligatory arbitration. Judicial questions will be submitted to a permanent court of arbitration consisting of one Austrian, one Czech, and a neutral President. Appeal to the Hague Court is allowed. To this latter court all other disputes, not of a judicial nature, are to be directly submitted, and ultimate appeal is then permitted to the Permanent Court of International Justice in case the settlement of the Hague tribunal should not be mutually satisfactory. Once arbitration has begun neither party may take steps prejudicing a settlement. The treaty is valid for ten years. It is then renewed automatically for another decade, unless denounced a year previous to expiration. It is understood that commercial and political relations between Austria and Czechoslovakia were also discussed during the visit paid by Benes, and that on these a basis of loyal cooperation was reached.

Canada.—Hon. Vincent Massey, minister without portfolio in the King Government, is according to the latest reports to be the first Canadian ambassador to Washington. Though this post was provided for some six years ago it has never been occupied but indications are that an appointment can no longer be delayed, whether Mr. Massey or some other be chosen. Recently both Sir Robert Borden, former Canadian Premier, and Sir Esme Howard, the British ambassador at Washington, have been urging it and the latter asserted that he and the Home Government would welcome it.

Rumors of the finding of gold in the District of Patricia, west of Hudson Bay and north of Ontario and so christened when "Princess Pat" was in Canada, have given that almost unknown stretch of territory a place in the press and created more excitement among mining men of Canada than any discovery of recent years. Politicians are looking for some community development in the district which may in time give the central Government another province with which to speculate.

China.—The national situation has been much more tense during March than in February. The civil war was resumed with varying success. General Wu, the enemy

*Politics  
and  
War*

of Chang two years ago, is now leagued with him, and Marshal Feng, who was supposed to have retired from public life after the winter campaign, is again directing military operations and leading the national armies. Control of the capital is the prize toward which all are striving. Meanwhile a weak Government is trying to function there. Early in the month Associated Press dispatches announced the formation of a new coalition cabinet by presidential mandate. Apparently the move was an attempt to win the allegiance of elements doubtful or hostile to the Peking regime. Chi Teh-yao, an adherent of the Chief Executive, Marshal Tuan Chi-jui, was nominated Premier and Minister of War; Marshal Feng was named Defense Commissioner of Chihli, Honan and Shensi, the three northern provinces remaining within the Kuominchun sphere of influence. Dr. Yen, former Premier, was appointed new Foreign Minister. It is noteworthy that even among the other members of the cabinet no follower of Chang, dictator of Manchuria, was included. Later Dr. Yen indicated an unwillingness to accept the portfolio to which he was appointed, apparently without being consulted, and Marshal Feng also announced that he would not accept the post of "Pacification Commissioner." A dispatch from Nanking reports that Yang Wen-kai, named Minister of Agriculture in the new cabinet, has also declined the appointment. He is a follower of General Sun, who controls five of the southern provinces and his appointment seems to have been made to enlist General Sun's allegiance.

France.—Those who have hoped that the partisan groups in the Chamber of Deputies would eventually sink their differences long enough to secure a balance of

*Another  
Change  
of  
Cabinet*

the budget and place government finances on some sort of sound footing, were afforded further discouragement when, on the morning of March 6, Premier Briand's Government resigned in defeat. The resignation was precipitated by a ballot on one clause of the financial bill, which the Premier had made a vote of confidence. It was turned down when the opposition, led by MM. Bedouce and Reibel, the former the spokesman for the Socialist Party, secured a majority of fifty-three of the 495 votes cast. Governmental overthrow has not been so unusual in France as to be without precedent, but the effects of this particular crisis were more far-reaching inasmuch as any action by the forty-eight nations represented at the Geneva conference, scheduled to assemble the following day, was necessarily to be impeded by the absence of an official spokesman for France. After four days of anxious conferences, Aristide Briand, acceding to the request of President Doumergue, consented to return to the office of Premier, which he now holds for the ninth time, and the new Cabinet which he had meanwhile drawn up was accorded official approval. That night the Breton statesman, again Minister of Foreign Affairs, left for Geneva. The personnel of the new Cabinet represents an increase of Right influence, practically all of M. Herriot's party members having been sacrificed, though significance is seen in the appointments of Raoul Peret, Louis Malvy, Pierre Laval and Lucien Lanioureaux to the respective Ministries of Finance, Interior, Justice and Education. M. Peret, while not an expert in finances, as was his predecessor, M. Doumer, will have the experience of his confreres in the Cabinet Financial Committee to aid him in facing the fiscal problem, when the now all-absorbing Geneva transactions have been completed.

Findings in the enquiry begun some weeks ago, as will be remembered, by the League of Nations Permanent Mandates Commission into the methods of the French administration in Syria, were submitted, March 6, to Count Robert de Caix, Secretary General of the High

*In the  
War Area*

Commission, for his supplementary remarks, prior to their consideration by the Geneva assembly. Several aspects of the French rule, it has been stated, have been found worthy of censure.—Paris was unofficially informed, March 8, that Sultan El Attrache, leader of the Druse rebels, had been killed in a bombing raid during the recent fighting near Damascus. He had been credited with having started the Syrian revolt, last June.—A move to relieve Tetuan, intermittently bombarded by Riffian artillerymen since late in February, was begun March 4, by Spanish forces.

Germany.—Under the legal title of the General Union of Catholic Dioceses the Bishops of the eight dioceses in



Bavaria have arranged with United States bankers a "American Loan for Bavarian Bishops" \$5,000,000, 6½ per cent, twenty-year sinking-fund gold loan" for Catholic welfare and institutional purposes. Archbishop Hauck of Bamberg, president of the General Union, has addressed a letter to the Catholics of America through the American Hierarchy, expressing his hope that the loan should in large part pass into the hands of Catholics and giving assurance of its absolute security. The money raised is to be re-loaned to Catholic organizations in Bavaria against first mortgages on property having an aggregate tax-value of four times the amount of the reloan, or against other securities of equal collateral. The value of these securities must be approved of as satisfactory by the committee charged with administering the re-loan, and a representative of the American issuing houses will act on this committee.

**Mexico.**—In a long address during the session of a Labor Convention in Mexico City on March 5, President Calles stated his hostility towards the Church in no uncertain terms, declaring he will make no effort to abate the religious persecution. Mexican dispatches quoted him as saying that the American Federation of Labor supported his regime. His statements were, in part as follows:

We are fighting against interior and exterior influences. I do not refer to my companions here present, for the laborers are not against the Government but the aristocratic classes are. It is unbelievable that the fundamental social reforms now taking place in Mexico are being combated by religious groups who always endeavor to oppose the current of human progress. [At this point he condemned the press which, he said,] is trying to foster the cause of religion. I openly accuse it of having distorted facts; . . . in this audience are the only people capable of giving the exact story to the public. The energy which the Government is developing will not bend before any pressure or threat and, despite the cries of the priests, will continue to carry out its full program. So long as I am President the Constitution of 1917 will remain effective.

A joint proclamation by the Mexican Masonic Grand Lodge, and ninety-four other Masonic Lodges in the country, has been posted throughout Mexico City, announcing their support of President Calles.—On March 5, forty-eight Visitation nuns with their Superior, Mother Margaret Semple, left their monastery at Coyoacan near Mexico City. Mother Semple's appeal to the American Embassy, she said, was met with the reply that the matter was a purely a domestic one and allowed of no official protest. They left for a convent of their Order in Mobile, Alabama.—On March 6 the seminary at Oaxaca was closed amid scenes of rioting when the townspeople attempted a protest against Government officials.

Mexico continued to uphold the land and oil laws, the enforcement of which, it is estimated, will involve more than \$1,000,000,000 of American owned property in Mexico. There is a mistaken impression that the dispute is based chiefly on oil, whereas an official estimate discloses that the part oil plays in the controversy

is less than ten per cent. According to the character of the land laws every foreign proprietor must virtually consider himself a Mexican national and agree not to invoke the protection or intervention of his own Government, were any difficulty to arise over these holdings. Should he fail to comply, the penalty is confiscation. There is no provision in the law guaranteeing payment for properties thus seized. It is said that sixty to seventy per cent of all American land properties are situated within the prohibited frontier and sea board areas.

The Special Claims Commission, which has for some time been considering reparations due for the killing of fifteen American mining engineers at Santa Ysobel in the State of Chihuahua, suspended its meetings owing to its failure to reach an agreement. The United States claimed that the engineers were murdered by Mexican revolutionists while Mexico held the murderers were bandits and that therefore the Government is not liable for them

**Poland.**—According to a declaration of the Financial Minister, the present economic crisis is due to the deficit in the budget, which amounts to 200,000,000 *sloty*. The remedies he suggests are diminished fiscal charges, a change in social legislation and a decrease in the cost of administration. One of the main objects kept in view is the surety of the Bank of Poland. The Government does not at present intend to bring the *sloty* to a parity with the dollar, but would stabilize its existing value, which ensures an export premium and so tends to maintain a foreign trade balance.

**Rome.**—The College of Cardinals has been further bereft by the deaths of Cardinals Sili and Cagliero. The former, a cousin of Cardinal Gaspari, was eighty years of age, and had been Vice-Chamberlain of the Church previous to his promotion in 1919. His death occurred on February 27. The following day announcement came of the demise of Cardinal Cagliero, eight years his senior. One time delegate of the Holy See to Central America, he was proclaimed Cardinal in 1915, and was promoter of the Silesian mission to America. There are now six vacancies in the cardinalial ranks.

In an encyclical letter published March 5, the Pope expressed his desire of seeing an increase in the native clergy of certain missionary countries. As reported by the New York Times, the Holy Father rejects the prevalent notion that the peoples of those regions are intellectually inferior to the white race. "If in the heart of barbarous lands," he notes, "there are found men who seem slow to learn, this may be explained by the conditions of their life, the restricted needs of which do not allow them to make greater use of their intelligence."—The new site for the North American College has been acquired in the purchase of a large plot of land adjoining

the Vatican and overlooking St. Peter's Square. About one million square feet in size, the property was secured conjointly by the Congregation for the Propagation of the Faith and the North American College, which will have its new buildings on the site. Construction will be begun on the return to Rome of the Rector, Mgr. Eugene S. Burke, who has been in the United States collecting funds for the purpose.

**Rumania.**—The Government's party, which is the party of Premier Bratiano, having been defeated in the recent elections, a dispatch from Paris to the

**Political and  
Economic  
Problems**

New York *Times* announces that he has offered his resignation to King Ferdinand. As Prince Carol has always been sympathetic to the now victorious Opposition speculation about his return to Bucharest is rife.—Meanwhile the domestic affairs of the nation are unsettled. On February 25 students of the Bucharest University declared a general strike because of the refusal of the authorities to meet its repeated demand for the introduction of a definite quota limiting the number of Jewish students allowed to register. Fearing trouble the Government took extensive precautions to prevent disorders: the capital was patrolled by military police and all unauthorized gatherings prohibited.—Simultaneously it is reported that a Concordat between the Vatican and the Rumanian Government has been practically concluded thus ending the negotiations lasting over two years. It is regarded as a compromise agreement, neither of the parties obtaining all that was sought.—During the first week of the month export taxes were reduced about fifty per cent and all restrictions on the exportation of fuel and gas oils, the stocks of which now exceed 1,000,000 barrels, were removed. As experts agree that the financial and economic crises through which the country has been passing in recent years was largely caused by the Government's burdensome restrictions on exports, it is assumed that the new policy will have a far-reaching effect. Grain exporters and oil companies especially will be greatly benefited by the change.

**Spain.**—Withdrawal, some time since, by the Military Directorate, of special privileges of autonomy and private regional rights enjoyed by the Province of Catalonia, has

**Warning  
to  
Catalonia**

resulted in a series of protests from Catalan leaders against what they termed "slavery imposed by the central Government." Officials at Madrid, appreciating the importance to Spain of the Catalonian province, have shown a willingness to extend to it as many privileges as were consistently possible, but have frowned on what some have interpreted as a movement for independence. Defiance of Governmental control has finally precipitated an official note, under date of March 9, threatening confiscation of goods, loss of citizenship and nullification of the right to practice certain professions, for all Spanish

citizens who refuse to accept positions conferred on them by the central Government, or in any other way show unpatriotic sentiment.

**League of Nations.**—Complications in the League problem have been steadily increasing. On leaving Berlin Foreign Minister Stresemann predicted that the first parley would end all differences.

**Complications** Sweden, as the Scandinavian representative in the League Council, at once took a definite stand on Germany's side against any increase in the permanent seats of the Council. Various British parties demanded that a similar position be taken by England. This Sir Austen Chamberlain persistently refused to do. The situation became seriously involved when the downfall of Briand's Government in France prevented this statesman from acting for a time in his official capacity at Geneva. On March 7 the meeting of the League of Nations, called for the admission of Germany, formally opened, but the French Government crisis held up all negotiations. Briand, however, argued that Germany had no reason for expecting sole admission into the Council, since its enlargement in other directions had been freely discussed for several years. Chamberlain was understood to side with him. As viewed at Berlin, Germany had been betrayed by her Locarno partners, and bitter words were spoken at home of a Briand-Chamberlain plot. In the mean time Brazil injected a new complication by hinting that she might refuse altogether to vote for Germany's admission into the Council. Italy, Brazil and Spain, it was intimated, would oppose Germany's sole admission. The German representatives themselves remained tranquil, taking the stand that the Council's fight was not their concern. Diplomatic attempts to make them pledge themselves that if now admitted alone they would not later exclude certain other nations from permanent Council seats were met with the reply that they would act "in the spirit of the League of Nations and as far as possible in accord with the majority." Invitations to participate in Council transactions were also declined.

M. E. Francis, author of many Catholic novels, is the next contributor to the series on the novel.

The Mexican situation receives attention in an article from another eye-witness, in "The Mexican Church Under Persecution."

William I. Lonerger writes a vivid paper for the jubilee of Santa Clara (1851-1926).

Elizabeth Jordan meets the demand of some readers in "Decadent Plays," her monthly theater review.

A recent book furnishes Thomas F. Meehan with the text: "Wanted: A Catholic Census."



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### Senator Borah's Mexican Bull

THE sympathy of Senator Borah for the Bolsheviki in Russia and in Mexico does great credit to his heart and none at all to his head. Speaking in the Senate on March 10, he "expressed deep sympathy with the efforts of Mexico to work out her problems; said that Mexico had a right to adopt her own Constitution and to incorporate in it such provisions as she pleased, respecting property, and to regulate her own internal affairs." To this melancholy effect he is quoted—misquoted it may be hoped—by the New York *Herald-Tribune*.

Beyond doubt Mexico has "a right to regulate her own internal affairs" but only on condition that she regulates them by means which do not violate human rights. What does Mr. Borah conceive the purpose of Government to be—destruction of these rights or their preservation? Wise as he is, he may well learn wisdom from that curious group of rebels who one hundred and fifty years ago signed a document known as the Declaration of Independence. They made themselves slaves to justice that they might be independent of tyranny. For they had conceived the notion that *all* men, Mexicans included, had been endowed by Almighty God with certain *unalienable* rights; that it was the function of the Governments to protect these rights; that Governments which began to destroy them should themselves be altered or abolished. Plainly do they repudiate the monstrous assertion that a Government may do anything it pleases, provided it thereby professes "to regulate its own internal affairs." Does the Senator from Idaho stand sponsor for the doctrine that a Government can do no wrong; that rights mean nothing whenever a majority decides to abolish them?

The principle that States are bound by no laws is repugnant to Christian philosophy and subversive of the foundation upon which this Government rests. "Human law is law only by virtue of its accordance with right reason," as St. Thomas teaches; and the great Doctor

goes on to show that "insofar as law deviates from right reason, it is called an unjust law; in such case, it is no law at all, but, rather, a species of violence." A law not in accord with right reason cannot be brought into accord by the votes of a majority. It remains "a species of violence," therefore of no binding force whatever, until it is amended to harmonize with the higher law which even majorities must obey.

Wake up, Mr. Borah!

### That Revised Bureau of Education!

THE hearings on the Curtis-Reed bill opened the sluices and let loose a flood of talk on the imperative need of a revised and refurbished Federal Bureau of Education. But of what sort of a Bureau are we thinking? Certainly, we cannot tolerate a Bureau which differs in name only from a plain out-and-out Smith-Towner Federal Department of Education. We cannot bring into our Federal house one of those bureaus which, as the late Vice-President Marshall used to say, grow into bed-room sets over night.

The plain truth of the matter is that the need of a Federal Bureau of any kind is not overwhelming. The reason is simple. Under the Constitution the schools are administered by the States. All that is required, or, indeed, allowable, is a Bureau which can administer the few educational interests with which the Constitution permits the Federal Government to concern itself. Hence a Bureau intelligently directed, definitely limited, financed to meet its real needs, properly staffed, and divorced from politics, is all that is required. When we begin to talk about Cinderella among the Bureaus and to listen for the rumbolling of Prince Charming's golden coach, we begin to talk fairy tales. As the world goes, we cannot all be belles of the ball, as good as we are charming. Some of us must be Cinderellas at the fireside, a useful role, after all, for which grace and nature has fitted us. And while it may be sad, it is also true that by warrant of the Constitution the Bureau of Education is only Cinderella in a grey kirtle.

Before selecting a golden slipper let us ponder two simple facts. The first is that a Bureau can increase its appropriations as rapidly as any Department. At the stroke of midnight our Bureau Cinderellas do not start up in alarm and rush back through the night to the embers and ashes. They rush straight to the Treasury of the United States. As an example, consider the Children's Bureau. It began with a beggarly \$26,000, protesting that it would never, *never* need a larger sum, and would not know what to do with more money, since it was only a fact-finding, investigating agency. But for all these protests its ninth appropriation was approximately sixty times as large as its first.

The second fact is that the Federal control of the local schools, sought by the old Smith-Towner bill, can be established quite as easily by a Bureau as by a Department. Again a precedent can be found in the Children's Bureau. The absurd Sheppard-Towner Federal Maternity Act de-

manded, over the protest of the American Medical Association, the retention of a "fifty-fifty" appropriation clause, and the control of this appropriation was then given to the Bureau. What is to prevent a repetition of this clever scheme by a Bureau of Education encouraged to entertain delusions of grandeur?

There are several bills in Congress which propose to lift Cinderella from the ashes. Possibly the Bureau of Education needs a larger appropriation. If this need is real, not assumed for the occasion, let Congress be asked for a larger appropriation, but let no authority whatever not possessed by the present Bureau be granted. But we do not agree that this is a crisis calling for special legislation and a Prince Charming. If we are skeptical enough to question this new-born zeal for a revised Bureau of Education, as it exists in some quarters, our apology is that the times are perilous and every man must be on guard.

#### A Union Against Divorce

POSSIBLY Bishop Manning's denunciation of divorce may in the end induce the religious community, of which he is a distinguished leader, to adopt principles and to follow a policy which he will formulate. If this is the outcome of the Bishop's sermons, a good purpose will have been served. Yet his appeal for a union "of all the Churches" to combat this fearful social and moral evil occasionally seems to rest upon an assumption that is unfounded. Surely the Catholic Church has never neglected her duty in this respect. She knows the evil, she condemns it, and she does not confine her condemnation to mere words. Neither in her principles nor in her practice is there a trace of uncertainty. If she has left anything undone, Bishop Manning has not indicated what it may be. Nor do we think that he will undertake a commission that would be hopeless.

It is not said in any unkindly spirit, but if the Protestant churches wish to do their part in stemming a tide of immorality which threatens to sweep away the foundations of the home and by consequence of society, they must break away from their subservience to the dictates of the civil power. In practice statute law may mean nothing but the action of a political group whose votes have been bought. The State, as Leo XIII has written, laid its hands three centuries ago on the marriage-bond to strip it of its religious character; "in many countries it has destroyed the stability of marriage by giving a legal sanction to the licentious institution of divorce." What opposition Protestantism offered the State in this or in any other usurpation, history tells, even as it records by contrast the resistance without compromise by the Catholic Church whenever the State has attacked the principles of the Divine or natural law.

Once it is admitted, as the so-called Reformers admitted and even insisted, that marriage is a civil contract, dissoluble under conditions set by the civil law, it is then idle to talk of erecting barriers against greed, interest and passion. When the non-Catholic religious bodies adopt the

doctrine of the Catholic Church touching divorce, a "union of all the Churches" to lessen the evil will be really significant. Pending that adoption, the phrase is almost meaningless.

#### Justice and Teapot Dome

SO often do we disagree with the theories of Mr. George W. Kirchwey, formerly warden at Sing Sing, that it is a positive luxury to quote him with approbation. Mr. Kirchwey, while he entertains no great confidence in the deterrent power of punishment, admitted at a recent convention of social workers that a deterrent effect might be obtained were punishment sure and speedy.

That is what is not often seen in this country, a lack to which the Chief Justice of the United States has more than once directed the attention of our Bar Associations. The Chief Justice does not concur with certain reformers in their suggestion that such safeguards of the Constitution and of the Bill of Rights as bail and trial by jury, shall be abolished or amended as unsuited to present social conditions. Nor is he critical of the manner in which the rules of evidence are generally applied by American courts. What he wishes to abolish is the frequent abuse of these rights and usages. The members of the legal profession have not taken the admonition of the Chief Justice so deeply to heart that a great reform is now at hand. Unworthy pleaders at the bar manage to keep within the too easy limits of professional ethics and yet contrive to make the swift and sure punishment of crime an almost unknown occurrence. The constitutional right to a speedy trial was considered fundamental by the framers of the Constitution, but trial of any kind is shunned like the plague by the evasive criminal lawyer and his too, too modest client. Every device is employed to avoid it.

The layman is familiar with the claim that the advocate's first duty is to his client, but he is beginning to hedge it about with reservations. He admits that it is not the lawyer's duty to decide that his client is guilty. The lawyer is on solid ground when he asserts that his client is innocent as long as a jury can be induced to entertain a reasonable doubt of his guilt. But this does not justify the lawyer in clearing his client by means which harm the public welfare. Ten days ago, the long-suffering counsel for the Government in the famous Teapot Dome criminal actions, now two years old, hinted that the course of justice had not moved forward with the celerity demanded by the importance of the issues. "It would be highly inimical to the institutions of the country," they remark in pained tones, "if wealthy and influential citizens are permitted through the delays of the law to postpone indefinitely their trials."

It would be too violent a wrench from modern moorings to require the twentieth century lawyer to revert to the ancient concept which made him an officer of the court, charged with the duty of punishing the guilty and of protecting the innocent. But at least he can refrain from fixing plates of lead—or teapots—to the already lagging feet of justice.



### The Catholic Foundation Plan

AT the fifth annual Conference of the District of Columbia Chapter, International Federation of Catholic Alumnae, on March 8, Archbishop Curley of Baltimore referred to the Catholic Foundation Plan as "one of the most dangerous movements in the entire field of Catholic education. It is a sort of veiled attack from within."

As the matter is of the gravest moment, it has been thought well to bring to the notice of readers of AMERICA the chief heads of the Archbishop's condemnation. It is obvious that they are worthy of the most serious consideration. The desire to promote the interests of the Church is not enough. Unless the means adopted are in accord with the mind of the Church, the results may be disastrous. True, earnest and intelligent men may not always agree as to the fitness, utility, or even liceity of a particular program, but as far as the principles laid down by the Archbishop of Baltimore are concerned, there can be no dissent among Catholics. For Catholic education is most emphatically not a course at a secular college or university plus some teaching of religion and morality. As quoted by the News Service of the National Catholic Welfare Conference, the Archbishop said:

It has been said that Catholic education is merely secular education plus instruction in religion, and that secular education is merely Catholic education with religious instruction left out. Both contentions are false and evidence an ignorance of the true purpose and worth of Catholic education. In a Catholic education religion permeates the very atmosphere of the school.

There are great numbers of Catholic men and women attending purely secular universities. For their care there has grown up a system which would add to their secular courses but a smattering of religious instruction. I find that the atmosphere of secularism in these institutions of learning has been such a great influence upon our own priests attending that even they have become contaminated.

I sound the warning against this plan. I consider it disloyal to the mind of the Church. I consider it destructive of our whole educational work of three centuries. I find the plan opposed to the mind of the Church, dangerous to the Faith, and dangerous to the minds and morals of youth.

As an example of the extent to which the Plan had been recommended, the Archbishop referred to a speech delivered before a gathering of Knights of Columbus in Illinois. No name was mentioned; while imitating the Archbishop's reticence, AMERICA has no doubt as to the speaker's identity, nor will any be entertained by those who followed the articles on the Foundation published in this Review. It had been maintained at the Illinois meeting that Catholics must look for their leaders to the State University; that the only purpose of Catholic schools was to teach religion; and that if they could find some agency to relieve them of the burden of secular subjects, they would be benefited. "Under this belief," commented the Archbishop, "the State of Oregon was the greatest benefactor we have ever had." His words indicate a danger which too few have observed. The Catholic college which consents to send its students to the secular college while reserving to itself the duty to instruct in religion and morality, merely does voluntarily what the Oregon law sought to enforce under penalty.

The growth of our colleges and universities in the last decade has been truly marvelous, and for that we thank God. But this increase has served to make the burden of the Catholic school and its administrators not less but heavier. They call for the whole-hearted support of the entire Catholic body. If they secure that, the future is safe. If they do not secure that, the work of our fathers will fall. Whatever encouragement, then, can be given education by our Catholic people, let it be given in its entirety to the Catholic school. To divide our forces at this moment would be fatal.

We hasten to affirm our belief that the motives of those who have sought to establish and further the Catholic Foundation Plan are above question. But as to the impossibility of the Plan, because of its discordance with the mind of the Church, and its destructive effect upon the Catholic colleges of the country, AMERICA agrees with the Archbishop of Baltimore.

### Writing to Congressmen

THE reaction of the press to the Curtis-Reed bill has been on the whole unfavorable. Editorials in the *Philadelphia Public Ledger*, the *New York World* and *Evening Post*, the *Chicago Tribune*, the *Cincinnati Enquirer*, the *Louisville Courier-Journal*, the *Minneapolis Journal* and the *Omaha Daily News* show that opposition to the proposed Federal Department of Education is not confined to one section of the country. It is particularly instructive to note the waning interest, and even opposition, of Southern newspapers formerly favoring the plan.

It would be perilous, however, to conclude that our next concern is the celebration of a victory. The well-informed Washington correspondent, Mr. Richard V. Oulahan, writes to the *New York Times* on March 9 of "the tremendous pressure to which members of Congress are being subjected in behalf of the bill." According to Mr. Oulahan, the Ku Klux Klan and the Scottish Rite Masons of the Southern Jurisdiction, "organizations powerful in the multiplicity of their membership," have united with the National Education Association to demand that the bill be reported out by the Joint Committee and passed by the present Congress. They assert that 170 members of the House are already pledged in writing to vote for the project. If the persistence of the Klan, the Masons and the Association be recalled, it will be admitted that the outlook is not wholly reassuring.

It is well, then, that all who believe that the bill should be defeated, write their Representative in the lower House and the Senators from their State. As the bill has been widely discussed for several years, the letters need contain no long argumentation. It will suffice to let our legislators know that we believe a Department to be wholly unnecessary, except as the first move in the plan to destroy the principle of local government of local schools. Communications of this kind are by no means useless. They strengthen legislators who have already decided to vote against the bill, and they may give pause to the 170 who have yielded to the wiles of the National Education Association.

## An Irish Bishop of Danzig

JOHN F. FOGARTY

AT the beginning of the year a Russian prelate bearing the tell-tale name of Edward O'Rourke was appointed by the Holy See as the first Bishop of the free city of Danzig. The name, of course, is decidedly Irish and so is the origin of the man who claims it. Yet six or seven generations of his ancestry have never known Ireland. The family has been indigenous to the soil of the former vast empire of the Czars even since before the outbreak of the American War of Independence, and there is nothing really out of the way about classifying the new Bishop as a Russian, nor yet about his selection by the Holy Father for an office which, as it is presently constituted, is hardly suitable to a person whose native tongue is English. But because his name can be said to be existing apart from its traditions, (although Mgr. O'Rourke likes to have himself known as an Irish prelate), the readers of AMERICA may possibly be interested in a brief survey of the chain of happenings which have eventually identified a scion of an ancient Irish family with the spiritual leadership of an important seaport on the Baltic coast.

In order to do this it will not be necessary to trace the fortunes of the Ua Ruarc tribe through the many paths of bitter, interminable strife which they pursued for hundreds of years. Like the rest of the petty kings of Ireland they contributed their share—maybe more than their share—of converting numerous pages of Irish history into records of war, famine and plunder. Like the other clans they would not brook a supreme ruler when they could not rule the country themselves,—a policy which simplified enormously the task of the Anglo-Norman invader.

But there are two outstanding happenings of Irish history, worthy to be considered crises, in both of which the O'Rourkes of Brefni figured conspicuously,—ingloriously, indeed, in the one case, honorably in the other, yet not without being the unwitting cause of advancing by at least a few hundred years the English invasion, along with the dire ills which followed in its train.

About the year 1014 they joined the obnoxious company of Maelmorra and the Danes against the Ardri, Brian Boru. The battle of Clontarf was fought and won by the native Irish, resulting in the complete destruction of the menacing Danish power. It was, however, an otherwise dearly-purchased victory; for the aged Dalcassian king was slain, as also was his son Murrough in whom were centered the ablest qualities of the father, and with them died all hope for achieving an united Ireland.

Again, in the neighborhood of 1121, Diarmud MacMurrough became King of Leinster. MacMurrough was a capable chief with a genuine capacity for leadership. He was disliked by his followers and execrated by his foe: for he played more on the fears than on the affections of his subjects, and to an enemy he was relentless.

Pascal is the author of the saying that "if the nose of Cleopatra had been shorter, the whole face of the earth

would have been changed." Certainly whatever degree of accuracy is to be attached to the sentiment in its application to the world at large, applies as truly to the Irish share of the globe. A petty quarrel during a friendly game of chess precipitated the Battle of Clontarf: and while the latest and most notorious escapade of Diarmud MacMurrough was far from being trifling in itself, it was none-the-less terribly disproportionate to the toll of bloodshed, famine, desolation, persecution and martyrdom which it exacted from poor Ireland betrayed.

MacMurrough possessed himself in the year 1152 of Dervorgille, wife of O'Rourke, King of Brefni, not altogether, it would seem, against the lady's own wishes. Naturally the blood of the outraged chieftain mounted to boiling point, but he was not immediately in a position to make good his revenge. Eventually he appealed to Tur-lough O'Connor, who recaptured Dervorgille, thereafter doomed for forty years to expiate in the seclusion of a convent her guilty willingness to be an unfaithful spouse.

Slowly the tide of public indignation arose against the treacherous King of Leinster, and the punitive expeditions of the Brefni warriors were extended so successfully that MacMurrough in desperation fled to England to enlist the aid of the second Henry. As a result of his perfidy Strongbow and his Norman adventurers soon crossed over with ominous forebodings for the future destinies of the O'Rourkes.

The subsequent history of the family under Saxon domination is not substantially different from what it was under the Irish system of unsettled authority. They submitted to the invader for a time, then rebelled, again offered allegiance, only to engage in a fresh uprising. At the Battle of the Boyne they fought with the Catholic troops—the losing side; and afterwards some of them fled to France to join Patrick Sarsfield and that other famous band of expatriated Gaels known in history as the "Wild Geese," who later distinguished themselves in military capacities, in the diplomatic service and even in the civil positions of practically every nation of Continental Europe.

From France two O'Rourkes, John and Cornelius, journeyed into Russia about the year 1760 and immediately received commissions in the Russian army. Possibly the Empress, Elizabeth I. was not herself unmindful of the valuable services rendered the empire by their famous fellow-countryman, Peter Lacy. This romantic soldier of fortune rose from a subordinate position to be field-marshal and during his tenure of command moulded the forces under him into a military machine of precision and efficiency. But whatever the reason, the O'Rourkes long remained the trusted servants of the Czars, receiving high rank, titles and decorations. Count Joseph commanded an army on the frozen field of Eylau (1807)—a victory credited to Napoleon, which, according to Headley, rather resembled a defeat. Even as late as 1846 a young scion



of the family was made the subject of a correspondence between the Russian Minister of War and the Russian ambassador at London, concerning his right to nobility. The English Government sustained his claim after due investigation. Thus the title has come down to the present Ordinary of Danzig.

Bishop Count Edward O'Rourke is in appearance as well as in zeal a typical Irishman. He reads Gaelic. His mother-tongue is Russian; but he also speaks German fluently, and can converse in French and English.

Last year the Holy Father entrusted him with the special mission of looking after the emigrant Russian children of Danzig and of the neighboring Prussian provinces. To this task the good Bishop has addressed himself with

all the enthusiasm which has maintained his kin in the foreground of history for so many centuries. He has appealed far and wide in the interests of the forlorn little ones who are the innocent victims of war's wanton ways. Some will heed the call both out of consideration for the worthiness of the cause and also out of admiration for the man who is sponsoring it. But there are many others who, stirred by the romance of an ember from Saint Patrick's holy fire of Tara trailing like a meteor across the horizon of history, and falling a fiery fragment of Faith on the distant shores of the Baltic, will dispatch a kindly Gaelic invocation of "the blessing of God on his work," an assuring token that Providence will prosper the charitable endeavors of the Irish Bishop of Danzig.

## The Real St. Aloysius

C. C. MARTINDALE, S.J.

IT IS with joy that one learns that the second centenary of the Canonization of St. Aloysius is to be celebrated with special solemnity. The material part of such a celebration is easily ensured; the interior, or spiritual part, not so easily; for this consists in nothing less than a great increase of devotion to the Saint. Now devotion cannot be dictated to anyone. The rise of a real "devotion" in the Church is manifest by the response of the human heart to the action of the Holy Spirit. This is as clear today as ever it was in what men call the "ages of faith."

Perhaps the best way to lead up to the creation of a *desire*, is to bring about the recognition of a *need*. And I hold that the need of an ideal, such as St. Aloysius offers, is very great indeed today, especially among young men.

We find throughout Europe, and indeed the world, the symptom of *instability*. The war has made us think in terms of nations; but I am of the opinion that instability is to be found first of all in the individual men and women of today, and that the war gave, no doubt, a new and frightful shock to the tremulous human equilibrium, but did not create the instability we allude to, and revealed it even more than it accentuated it. A doctor (not a Catholic) said to me, in a shell-shock hospital, some three years ago: "These men do not get better, and cannot." "Why not?" I asked. "Because," said he, "they have no purpose in life. And they cannot have one, because they have no principles of life. Before the war, they had their job, or were too young to have one. Now, the war has shattered the framework of their existence, within which they acted practically without ever making a *choice*, or, they had not even a framework, being too young. Now, they do not know how to begin to make a choice. They have not even any real preferences, save that like all men they prefer comfort. And that is precisely what they cannot get." "Well," I said, "why do you not give them principles?" "Ah," he answered, "because we have not got any either. We are experimentalists. This is where *you* should come in, to help us." We

hold that on a very wide scale indeed, the destruction of *principles* has been going on, throughout the various classes of European society; and where intellectual principles disappear, all strong motives necessarily disappear likewise. There is then nothing left save instinct. But instinct is individualistic and blind. Hence chaos.

Observe that everything that makes for vital discipline has for a long time been deteriorating. In the northern reform, every principle concerned with Authority, was gradually rejected—first, Pope; then Council; then Church; then Bible; till at last subjective impressionism reigned, having its evil echo within the Church herself in the shape of Modernism. Personal sentiment became the universal criterion. In a thousand ways the same tendency was stimulated. Kant, and every philosophy that descended from him; Darwin, and the various forms of belief in a human Evolution that had nothing to do with God; Comparative Religion, and the systems that accounted for religious ideas in such a way as to rob them of any authority whatsoever; Pragmatism, which frankly gave up the very quest for Truth; finally, not to be too tedious, the Freudian Psychology has administered the most frightful shock to the whole of Europe and America, not only by singing the praise of instinct, but by letting loose precisely the one instinct which is specially hard to control, and, by equating all control with "repression." Hence generation after generation, brought up with less and less *spiritual skeleton* of principle, drifted upon the tides of events, until the war threw them into a world-storm, when what had remained standing up simply for lack of a shock, collapsed, and what was moving by acquired momentum merely, was tossed out of every semblance even to a directed course.

I have spent long on these generalities, because we want to base our appeal for renewed devotion to St. Aloysius upon a solid foundation of *need*. If we need it, we may desire it. And what we desire wisely and earnestly, we shall obtain.

It is absolutely clear that what we need is "principle," and "purpose." No one doubts that these are best put

before young men "incarnate"—in the shape of a human being like themselves. Is St. Aloysius a wise choice? Is he a *suitable* human being to use? Can his life help lives?

Speaking only as an Englishman, I have to confess that there are great difficulties in setting forth St. Aloysius attractively to our young men. The north is restrained. It does not at all like gesticulation; in religious matters especially it is reticent. Therefore, the pictures of the Saint and the art that gathered round him do not appeal to our imagination. Further, certain moods are, I suppose, more easily expressed by a poor artist, than others—for instance, it is easy to suppose that a hanging head and downcast eyes express humility; hands clasped to the breast, ardor; eyes raised to heaven, a holy distaste of earth. But these precisely are attitudes into which the northerner would die rather than put himself. Again, there are certain characteristics that are hardly to be expressed in art at all, save by some real genius, such as strength of character. Moreover, perhaps under French influence, a definite cult of the "pretty" came into fashion—we have seen pictures of a *blond* St. Aloysius, whereas he was dark; of a plump and pink youth, whereas he was thin and sallow and had a face lined deeply by his fierce experiences; and all this coupled with attitudes languishing and melancholy, whereas if ever a young man was built of steel, it was he; and if ever blood was fire, it was his. We must then freely confess that the whole art that occupies itself with the Saint, jars on the feelings.

Add to this, the Lives of the Saint (admirable as is Ceparis's if properly understood) are often in a *style* that is alien to ours, inasmuch as it has a "classical" quality that seems to us not much nearer to golden Latin than baroque art is to the great ages of Greece or even Rome. In the case of St. Aloysius, his extraordinary perfection seems to a young man nowadays to be set forth too *negatively*. It seems to him to consist rather in the things Aloysius would not do, than in the things he was. One reads that he would not eat—would not look his mother in the face—would not take his stockings off in the presence of his valet. He would not play games, would not dance, nor wear bright clothes; and even his religious life seems to them to be set forth in terms that are negative. We hear chiefly of his renunciations, and even his purity is shown somehow as frozen, rather than as white-hot. I do not admit that these are the right deductions to be drawn even from the older lives; but these certainly are the impressions made upon the young men of more countries than one that I have visited, and, frankly, they do not *like* St. Aloysius: it is not a question of re-kindling devotion in them, but, first, of removing a very real prejudice. I hope I have said enough about this; but I could emphasize it yet further.

We propose then in England to seek for those qualities in St. Aloysius that show him to have been a man of positive principle, of intense resolution, and of self-discipline not based on fear, or negative merely, but in view of becoming a certain sort of man, which was the sort of man he held God wished him to become. An ex-

traordinary book—"Paroles d'un Revenant," by Jacques d'Arnoux (Plon: 1925) has constantly made me think of Aloysius. Despite, says this officer, his youthful inclination towards violent dissipation and idleness, yet he had ever had a precocious curiosity concerning the mysteries of Will. Phrases like "fierce energy," "superhuman tenacity," started from the pages of the books he read like some "heroic impact." In the cavalry, infantry, flying corps of France, he "found but few companions in arms who were the living incarnation of the virtues that haunted him." He asked only to infuse into himself their "intensity of existence." The mystery of God's Will granted him his prayer—but only by way of appalling suffering; he spent sixty months in hospital, after being shot down, wounded through and through, and at first paralyzed. By seeking God's Will, he not only made the sacrifice of his own, but strengthened it a thousand times. Nerve by nerve, muscle by muscle, scientifically, never despairing, he brought back life into his limbs; as for fatigue, he would not so much as mention it. "Fatigue! How often have you not successfully *horse-whipped* the feline languors of that *tiger-cat*? The horse-whip! Back to the horse-whip!" He worked miracles on his nerves, his thoughts, his will; yet, at the very end, it became clear he could not be really cured. And that was the moment when, by the thought of the Passion, he really obtained full spiritual mastery. The Prophets, and the Passion, seem to have been in the very fiber of his soul. Well, here we have a modern version of St. Aloysius! "*Reprends la cravache.*" Who can quarrel with St. Aloysius' penances after that? Who can fail to understand the state of mind that they symbolized? "Intensity of existence"—"superhuman tenacity." The will to *be* something—something clearly seen, and obstinately pursued, and sought with complete subordination of the human will to God's—not with the elimination of the human will, but, by its subordination resulting in co-operation. I have not the impertinence to develop these ideas; others will do it better. But I am sure that the men of our age need to be taught all over again what Christian principles really are; and that their will itself needs a re-education—almost a re-creation; and that they need to see Principle and Purpose incarnate; and that St. Aloysius, the grim, steely Saint, can be put before them as their heroic model.

#### IN HOSPITAL

Here through long days their broken forms have lain.

To whose weak, fearful lips is lifted up

The Grail of Suffering, the brimming cup

Of gall and myrrh, their sacrament of pain.

Surcease from agony they have not known;

With pangs they tell the long slow hours of light

And stars more slowly wheeling through the night,  
Yet dawn still finds them suffering alone.

From His high wall to whence low moanings start,

The white-swathed Calvary where each one lies  
Bearing his Stigmata on limbs and heart,

The Crucified turns His great sad pitying eyes;

Whom at the last He dowers with sweet release,

Upborne on healing wings of Pain and Peace.

SIDNEY J. SMITH, S.J.



## Croagh Patrick

ELLA M. E. FLICK

"FOLLOW the path to your left," said the person who took charge of our Henry Ford—"take the first turn at the bend in the road—you cannot miss it." Bravely and enthusiastically we had started some two hours previously. From the distance we had watched the lofty peak of the mountain as it appeared and disappeared with the windings in the road. The bright sunlight revealed it in all its glorious beauty, brighter in hue than any of its near neighbors, higher than the surrounding peaks, in shape almost a perfect cone.

A day and a night of rain had made the grass greener, but had made the path leading to the top of Croagh Patrick more slippery and more difficult for American-clad feet. We went slowly choosing our steps. Looked at from close range the mountain scarcely seemed the 2510 feet mentioned in the guide book. After one hour's climb we decided it was both high and difficult of ascent. At the end of two hours, with the peak a little nearer, we began to realize how steep and high and rugged it was.

In county Mayo, looking out on the Atlantic from the Southern shore of Clew Bay, stands Croagh Patrick. In pagan times it was known as Cruachan Aigli. For well nigh 1500 years pious souls, following in the footsteps of St. Patrick, have climbed this holy mountain as an act of homage to God and to honor the memory of Ireland's national apostle. After Lough Derg this annual pilgrimage is perhaps the best known and most popular in Ireland.

According to tradition St. Patrick came to the village now called Aghogowie, about the year A. D. 440. He came into what is now the diocese of Tuam, from Aietech in North Roscommon and thence traveled almost due West from Aghomore. Mindful of Our Lord's sojourn in the desert he, the disciple, resolved to pass forty days in seclusion and prayer. On the Saturday before Ash Wednesday, 441 A. D., he ascended the mountain that has since borne his name, and remained there in retreat until the eve of Easter Sunday. Like Moses of old he spent those blessed days in communion with His God begging Him that the Faith might never fail in Erin's Isle.

It was during these forty days and nights of prayer and penance on the reek that he obtained from God among other favors: "That the Saxons shall not dwell in Ireland with consent or without consent so long as I abide in heaven" . . . and . . . "that I myself be judge over the men of Ireland on that day of judgment."

The cultured Mrs. Stopford Green in the scholarly work "History of the Irish State" writes:

To this day thousands of pilgrims yearly climb the steep of Croagh Patrick overlooking the Atlantic whence he (St. Patrick) was said to have fought his battle for the Irish nation fasting "in much displeasure" for forty days weeping until his face and chasuble in front of him were wet . . . In after times the Irish writers loved to regard him as a second Moses, the confidant of God, who asked and would not be refused, who led his people out of the land of Egypt and out of the house of bondage.

Like most Irish pilgrimages, that of Croagh Patrick is

very severe. It is not a protracted ordeal of days and nights, like Lough Derg, but takes place on a day named by the Bishop. It is usually the last Sunday of July. Individual visits can be made at any time on any day of the year.

Coming by, hundreds the pilgrims begin their ascent in little groups of twos or threes. Here one meets a whole family together, there a parish group. Perhaps a whole village keeps company. Individual men and women come a whole day's journey on foot. At sunrise Mass is offered in the little chapel or oratory erected on the spot where St. Patrick prayed 1500 years ago. The object of the pilgrims is to commemorate the fasting and hardship that the Saint endured on this holy mount. Archbishop McEvilly, thinking that the efforts demanded of the people were too severe, asked Papal sanction to change the place of pilgrimage to a more accessible centre. In 1883 the Holy See granted indulgences to all who would visit a church designated by the Prelate of the diocese. The Archbishop's successor, Archbishop Healy, who knew his people and their love of penances that were worthy of the name, insisted on a return to the original pilgrimage with all its rigor, remarking:

There is nothing to prevent the Bishop from designating the little oratory on the summit of the mountain itself. I do not wish to see this ancient pilgrimage impaired. It is practically impossible to transfer such pilgrimages to other places, as we have learned from the diminishing numbers of pilgrims since the new spot was chosen. God and Patrick blessed the old pilgrimage and its pilgrims. That blessing shall be continued to those of today; for henceforth I authorize the celebration to take place every year on the very summit of the Reek. Nothing can alter the prestige of Patrick's Holy Mountain.

The night of the annual pilgrimage the little village of Aghogowie is a holy place and the inn a house of prayer. The older folks start their ascent in the early evening, that they may rest on the way. As the night advances, torch-lights begin to appear revealing tiny black figures steadily marching upward. Now and again the strains of a hymn are wafted back on the wind or it may be the words of the rosary being said in chorus. The last part of the journey is extremely difficult, quite steep over some five hundred feet of rocks and stones of every shape and size. At this juncture many pilgrims remove their shoes and continue their climb in bare feet.

The view from the top is superb. The most wearied pilgrim feels repaid for all the trouble in the sight that greets one. It is the deep blue of the Atlantic on one side—on the other ranges of mountains extending for miles. Here the eye falls upon a little white farmhouse nestling on a hill side, there undulating meadows and vivid green pasture lands.

Around the little oratory there may be 30,000 people preparing to receive Holy Communion, devoutly assisting at the many Masses that are being offered by the priests who have made the pilgrimage. Every inch of space is covered by the anxious watchers. They kneel on the rocks or on the cold damp earth. Standing near the little chapel one feels very close to heaven.

One recalls the incident in the Gospel narrative when the crowds followed our Saviour out into the desert. One remembers how He first taught them and then gathered them together in groups and gave them to eat. Croagh Patrick is a type of Ireland's strong faith, a vivid picture of her simple loyalty as well as of her childlike love for God. It is the same Christ who draws those Irish pilgrims up the mountain side to give them of His truth, to give them of Himself. We have here the story revealing the sources whence the Saints have ever drawn their courage and strength to fight, to suffer—if need be, to die.

## The American Balkans Fight It Out

GEORGE S. BRADY

[Mr. Brady, whose article forms a sequel to one in last week's issue, is a former American Trade Commissioner to Uruguay and Argentina.]

IT is a mistake to ascribe similar characteristics to all of South America, as is commonly done in the United States. The intensive intermixture of the original Spaniards with the different races of Indians resulted in nations with widely different characteristics, while heavy immigration of other European settlers, as of the Italians in Argentina, increased this divergence. Of all the so-called Latin-American nations Chile is probably one of the most un-Latin in characteristics. The fierce character of the Araucanian shows out everywhere, while the German blood and influence have had a deep effect. American travelers in Chile always remark the bluster of the upper class, and one American writer gives the dominant traits of the Chilean nation as "brusqueness, aggressiveness, and a tendency to domineer." On the other hand, there is probably no nation on earth more simple, humble, and unassuming, than the Bolivian, whose lower and middle classes are the descendents of the vassals of the Incas.

Chile owes its independence to the aid given by the Argentine army under General San Martin, which crossed the Andes and went to the liberation of Chile and Peru. Then came anarchy until the Constitution was drawn up in 1833. But between 1833 and 1866 Chile was under the rule of dictators who muzzled public opinion, suspended all constitutional rights, and excluded the people from all affairs of government, leaving no opportunity for the spread of true republican ideals amongst the common people.

According to Chilean writers little attention was paid to Atacama by either Chile or Bolivia in the early days of the Republics. But it is unquestionable that all geographic descriptions of the countries prior to 1866 show the whole northern coastline as pertaining to Bolivia. It is probably true, however, that Chile did not press any claims until after the realization of the value of the guano and nitrate deposits. For a quarter of a century before the treaty of August 16, 1866, Bolivia and Chile quarreled incessantly over the territory. The treaty, which fixed the boundary at 24° South Latitude, should have been final, as it definitely conceded to Bolivia everything north of

Atacama, the grant including Antofagasta and Tarapacá.

But during the next decade Chile looked on at the wealth pouring in to her neighbors from the export taxes on guano and nitrates, while her own finances dwindled in the seventies to a sad state. For several years before the outbreak of the war of 1879 Chilean national finances were in a difficult situation, due to the falling off of revenues from mining. From certain Chilean standpoints it was an economic necessity to add some of the nitrate fields to the north as a means of revenue.

The claims of Bolivia to the territory were set aside at the conference because of her bad faith over the treaty clause regulating exports from the region between the twenty-third and twenty-fifth parallels, and her subsequent renouncing of the whole region, although it was plainly a case of capture by force and action under duress. To stand on official ceremony, or as the Chilean newspaper expresses it, on *juridical principles*, is a moral sophism. The histories of the two countries in this respect give neither nation an opportunity to throw stones. For ten years before the war Chilean intrigue in Bolivia was intensely active, while on the other hand Bolivia was the cat's paw for Peruvian schemers whose actions were guided not by love for Bolivia, but rather by jealousy of the latter's control of the best coastal nitrate fields. The blundering diplomacy of Peru through the long contention, inspired by hopes of more territorial gains, has resulted only in losses of some of her original lands to her more powerful neighbor. Bolivia's outward bad faith was the childlike action of a hopelessly impolitic country under the influence of two powerful streams of intrigue. Peru now blames the loss of her provinces on Chilean desire for aggrandizement, but it takes no effort to see that in the hope of getting more for herself she foolishly played into the hands of the superior military power.

In 1873 Chile ordered three ironclads and a gunboat in England for the express purpose of outclassing the existing Peruvian navy. German officers were brought in to train the army, and an efficient military system was built up by men familiar with the methods of Von Moltke. At the outbreak of the war in 1879 Chile had twice the naval power of Peru. The capture of Tarapacá in the war suddenly made Chile wealthy, but in addition to the nitrate fields of that province and of Antofagasta the treaty of 1884 wrested from Peru the Provinces of Tacna and Arica for a period of ten years, when their ultimate fate was to be decided by a plebiscite. [See map in last week's issue of AMERICA.]

During the ten year period Chilean power was absolute in the region, Chilean military swarmed over the country, and a bitter civil war was fought around much of the territory, leaving Chilean earmarks everywhere, and little of anything Peruvian. In a country where sixty per cent of the population is illiterate, where one third of the births are illegitimate, where military service is compulsory, and where political rule is dominated by a handful of the upper class, it is easy to see how no plebiscite could favor Peru after a generation of Chilean rule.

Two years previous to the time for the plebiscite Chile



began again a policy of increasing armament, purchasing naval vessels, and importing more German officers. By 1894 the Chilean military forces were at a high degree of efficiency, while Peru had not recovered from the economic ruin caused by the war, and was in a state of political disturbance. Chilean aggressive diplomacy won the day, and Peru went on record as favoring a postponement of the plebiscite. But in 1898, when Peru sought to have the question submitted to the arbitration of Spain, Chile refused, and would accept nothing short of a plebiscite, which under the circumstances would have meant a complete victory for Chile.

The later history of the controversy is probably too well known to review here. Men who know the temperament of the Chileans say that Chile will never release the Provinces unless under compulsion. The policy of Chile during the last seventy-five years has been one of territorial expansion. The old Chilean limits between the 24° of latitude and the River Biobio have been extended from Tacna to the complete control of even the Argentine end of the Straits of Magellan. Its aggressiveness has often won out over its neighbors, though its brusqueness has several times failed in contentions with northern nations.

In writing the case against Chile I have not sought to whitewash either Bolivia or Peru. The blundering diplomacy of these two, frequently inspired by the same greed which they ascribe to Chile, is notable. But I have before me a recent newspaper article on the Tacna-Arica affair written by one of Chile's foremost writers, and for some years one of its diplomats in Washington. The article is couched in uncompromising, condemnatory language. I can see in such methods no grounds for settlement unless in favor of Chile.

The conquest of Antofagasta and Tarapacá gave to Chile 63,097 square miles of additional territory, and an immense wealth in nitrates, copper, and borax. It feels that it cannot well return these provinces, for the economic life of the nation is built around them, as is seen by the fact that ninety per cent of the national exports consist of these products, and the chief governmental revenues are derived from export taxes on them.

But Chilean aggressiveness and national spirit will not be content with Tarapacá. Tacna and Arica will not be released without a struggle. Chilean military power has again reached an efficient stage, as South American armaments go. The present active army strength consists of 1,285 officers and 16,970 men, with a complete field artillery of Krupp guns, and air squadrons. Behind these are the reserves of the compulsory military service, and each of the three military zones can furnish one complete division for immediate service. The navy is well equipped with a modern battleship, armored cruisers fitted as sea-plane carriers, coast defense boats, destroyers, submarines, and auxiliary vessels. Before such an array Peru and Bolivia are impotent.

Argentina's public attitude towards the situation has been one almost of indifference. Bolivia voted in 1825 not to enter the Argentine Confederation, but wisdom on the part of Bolivia in 1879 might have prompted it to join with

Argentina even at that late hour, though no official pressure has ever been exerted by the Argentines to win over the country. Bolivia as an independent nation needs an outlet to the Pacific. Had Bolivian representatives been admitted to the Washington Conference a settlement might have been reached by handing over to it the two provinces of Tacna and Arica, or a mid-zone formed by a part of each, and granting Peru a monetary indemnity to be paid by Bolivia in return for the port.

Refusing to Bolivia an opportunity to state its case seems like a concession to the principle of possession by force, quite at variance with the policy governing the American attitude towards force rule in Alsace-Lorraine. As the problem now stands only the firmest surveillance of the plebiscite by the United States can possibly effect a fair result, and whatever the decision, the arbiter is likely to be denounced and stigmatized. The three republics involved can truly be classed as the Balkans of America. Their diplomatic history and their internal dissensions need intricate study to unravel, and only prove that under the guise of republics the oligarchic rule of a few ambitious families has at times equalled any of the monarchistic tendencies of old Europe. The United States has let itself in for a difficult decision, where generosity or half measures are likely to be interpreted as weakness. Unless the case is settled at this time with firmness and decision, international intrigues are possible that can lead to future complications with far-reaching effects.

#### A MEDITATION

I hastened on o'er stones and last year's leaves,  
In the soft moonlight, through the gnarled old trees.  
At last I found Him—Him Whose beauteous Face  
I ne'er had seen, but Whose sweet eager Voice  
Had called me often. I had lingered long,  
Too long, upon my way to Him, and now—  
Was it too late? He lay upon the rocks,  
His Face was hidden on them, and His Hair  
Was mingled with the grass and the dead leaves,  
And where the moonbeams fell, it shone pure gold.  
His white robes glimmered in the misty light.

He shuddered as I knelt upon the grass  
Beside Him. Then the moon went in, behind  
A cloud. I could hear His Voice, "Oh Father,  
If it be Thy will, remove this chalice,  
Yet if I needs must drink, Thy will be done."  
And when the moon came out again, I saw  
His Blood go trickling o'er the stones and leaves.  
It wet the grass and little wondering flowers.

He rose. I shrank back in the shadows then.  
I could not bear to add my sin-stained self,  
Though such a little self, to His great woe.  
But who can hide him from the Face of God?  
He looked at me—what though two thousand years  
Between us lay? Time is but nought to Him  
Who lives forever in eternity.  
For in that look I saw His Heart's great love,  
Forever old, and yet so newly shown.  
And He was going now to die for me.  
While I—

S. H. C. J

## Education

### "The Same Old Bill"

PAUL L. BLAKELY, S.J.

WITH the exception of the Three Tailors of Tooley Street no group takes itself so seriously as the National Education Association. Most of us think that the really fundamental need of this country is a little more religion and morality, and, next to that, a return to the constitutional principles by which this country is supposed to be governed. The National Education Association disagrees. It reported last month that the most fundamental need of this country is a Federal Department of Education with a Secretary in the Cabinet.

As the First Amendment, somewhat crippled, it is true, after its wartime experiences, is still part of the Constitution, the Association is perfectly free to express its opinions. But freedom of speech implies responsibility for what is uttered. Judged by this requirement, the Association is willing to stand responsible for an act which destroys the right of the several States to administer their schools. For the Curtis-Reed bill is not what it professes to be—a measure to create a Department which can exercise no authority whatever in the States. If that were all, it would not have the support of the National Education Association. It is merely the first step back to the old Smith-Towner bill of October, 1918, which openly and honestly authorized the appointment of a Federal Dictator of Education, an official who could change or revise the school standards of the States, and enforce his rulings by his control of an annual appropriation of \$100,000,000.

It is impossible to turn brick into marble, no matter how long you polish it, and no amendment to a bill which creates a Federal Department of Education can make the bill acceptable. Amendments which purport to reduce the Department to the level of a mere fact-finding agency can blind no one who has kept in touch with this campaign. When Senator Borah wrote some weeks ago that the Curtis-Reed bill established a Department merely "to collect and publish statistics," he added that this simplicity did not deceive him. He had been at Washington for many years, and he knew perfectly well "That is the way they all start." Given a single point for leverage, the operations of a Bureau or Department grow by geometrical progression. "Governments with reluctance relinquish a power once assumed, but seek to retain and increase it," wrote Jefferson, nor is the case different with Bureaus, Departments, or even single officials.

The tendency which prompts the individual to extend the scope of his authority to fields not contemplated in his original commission exists in a stronger degree in the public service. Well has Jefferson said that "confidence" in officials, Departments, and Governments is a dangerous delusion. "Confidence is everywhere the parent of despotism. . . . In questions of power, therefore, let no more be heard of confidence in man, but bind him down by the chains of the Constitution." Likewise is it a dangerous delusion to vest a Department with power,

easily open to abuse, on the lax and easy supposition that it will never be abused.

Hence it is folly to enact a law on the lame assurance that the movement it initiates can be checked. If checking is so soon to be brought in play, why begin at all? If the Federal Government, as is admitted, has no constitutional rights over the local schools, it is improper to give it the least chance ever to assume such control. One might as well admit a tiger into the nursery on the assurance that the animal had always been nourished on milk. The statement might be true, but it is not wise to give the beast an opportunity to change his diet. Senator Borah does not need to plumb the depths of his political wisdom to discover that the old Smith-Towner and the new Curtis-Reed bills are essentially the same. That is evident even to a novice in the ways and guiles of politicians.

In an editorial the *New York World* for February 26 announced its substantial agreement with Senator Borah, Presidents Butler of Columbia, Kinley of Illinois, Hilben of Princeton, Goodnow of Johns Hopkins, and others who find the present bill as unpalatable as its predecessor.

With all respect to Dr. George D. Strayer and the other eminent schoolmen who foster the bill calling for a Federal Department of Education, their scheme seems from every point of view undesirable. What they propose, boiled down to its essence, is to extend the power of the Federal Government to a field where extensive Federal power could only prove vicious. There are things which the Federal Government can supervise better than the States, but education is not one of them. Here it is of paramount importance that local independence be preserved intact: every problem from the problem of finance to the problem of curriculum is a local problem, one where Federal assistance would only be Federal interference. We have extended the Federal power far enough. Let us draw the line at the schoolroom.

Writing last month to show that the Curtis-Reed and the Smith-Towner bills did not differ essentially in purpose, I could not have known that my contention was soon to be admitted by Dr. George Strayer, prominent in the counsels of the National Education Association, and the reputed author of the original bill. At the Congressional hearings which began on February 24, Dr. Strayer confessed very frankly that while he favored the Curtis-Reed bill, he still strongly urged the principle of Federal appropriations for schools within the States. Nor is he the only supporter of the bill who has so expressed himself. On more than one occasion, since the last meeting of the National Education Association, Miss Charl Williams, the Association's former President and now its legislative secretary, has said the same thing.

What further proof can be asked that the National Education Association will never rest until it has secured every feature which made the original bill destructive of the essential American principle of local self-government?

From the outset this Review urged no quarter with any proposal to establish a Federal Department of Education, nor was it ever deceived by "amendments" publicly proposed by men and women who in their hearts had never abandoned the old bill. Its policy now stands justified by the plain words of the Curtis-Reed bill's chief promoters.



Sociology**The World's Footprints**

R. R. MACGREGOR

EVERYONE knows how easy it is to trace the goings and comings of a person who has left his foot-prints in some softly-yielding material, such as sand or clay. We can tell if the person is tall or short by the distance between the marks; if he is lame or walks unevenly by the inequalities of the impressions; if he is walking or has walked deliberately or incautiously by the degree of clearness in the demarcation of the outline of the prints. Some native races that I have known have this faculty developed to an extraordinary and uncanny degree. The historical example which will undoubtedly spring to the mind of every American, is that of the Redskin on the warpath. But the Australian black-fellow is the world's best tracker. He can tell nearly everything that one could wish to know concerning the person who has gone before on the unresisting material, and so acute are his sensitive powers that he can accomplish this even when the track traveled has led over the hardest and most smooth-surfaced substances. For this reason the Australian aborigine makes an excellent police-tracker, and in this capacity is still used extensively in the Land of the Kangaroo, much to the consternation and fear of the evil-doer and the gaol-breaker.

But races and peoples and civilizations leave footprints as well as individuals. The man who fulfills, for them, a capacity similar to that which the black tracker performs in relation to the individual, investigating all their traces, their vestiges and their remains, is the historian. With him we follow the goings and the comings of the world,—its "progress."

The progress of the world can be read in the movement of men's activities in the animal, vegetable and mineral kingdoms, and in the progress of their occupations from the pastoral and agricultural to the industrial and commercial stages. The earliest means of subsistence were provided through hunting and fishing, then the domestication of animals allowed of the accumulation of wealth and further consequent development. Fertile and well-watered lands also gave a most alluring inducement for agricultural operations. Each step in the advance of human civilization brought home the need for implements made of some strong material, and this the minerals alone could supply. It was in the search for minerals that the Phoenicians made many of their explorations. The working of iron by the Chalybes of Asia Minor is still preserved for us in the name "chalybeate." Britain first came under their notice because of its supplies of tin.

The search for gold and silver has always been a fascination for mankind, and the Spaniards, in their quest for the noble metals, explored portions of America, and conquered Mexico and devastated Peru. But even more pregnant in moulding man's destinies have been the modern uses of coal and iron. For industrial purposes these work in combination, and through the agency of steam

have produced the greatest revolution the world has ever known. Forest and pastoral lands support few people in proportion to their area. Fertile and well-watered lands allow of a denser population. Coal and iron areas induce a congested assemblage. The very concentration of mankind necessitates its dispersion, and side by side with the growth of large industrial districts spring up health resorts where tired workers can go for rest and change.

In early days all labor devolved on animals and man. The "power" which could be utilized from natural sources was unknown. Afterwards, wind, water, steam, and later electricity became harnessed in man's service, but the inconstancy of wind and water made them much inferior to agents which could be called upon as required. Power, whether derived from steam or from electricity, is used not only for industrial production, but also for locomotion in land, air and water, and in rendering possible modern commercial developments, the two uses go hand in hand. The congregation of people in large numbers in a given area requires a special provision for the supply of necessities. Food must be obtained elsewhere, and there must be a ready means of inter-communication between producer and consumer. The different times of the year at which the harvests take place in Australasia and North and South America, India and Russia provide a uniform supply of wheat throughout the year. But even thus, the advantage could have been seized only with the present improved system of transport. Not only has there been an enormous development in the conveyance of material things, but through the telegraph and the telephone and wireless telegraphy, through cheap paper and the press, space has been more completely annihilated, and the facilities of knowledge have been greatly multiplied. The world has a narrower application, in the mind of men, but a wider meaning.

With the increase of knowledge there has been an increase in the power of mental analysis, but as civilization makes less demand for resourcefulness on the average man, the creative faculty tends to atrophy, or at least decline, and in the poetical, pictorial and plastic arts the skill of mankind is not commensurate with the advance in other directions. The mariner of Genoa unlocked the ocean's barriers and started the movement which brought together the ends of the earth, and while mankind accomplished its mission of closer connection, the power of intelligence increased. Generations are not like leaves, which renew themselves without amelioration and without mutability. Individuals may disappear like leaves, but the human race is of unbroken continuity, and the ages are reciprocally dependent. In the lower orders of creation, instinct is always equal to itself; the beaver's hut and the honey-bee's cell are constructed without any addition to thought or an increase of skill. But the succession upon succession of human beings over the range of aeons ought to be regarded as an individual of inexhaustible years and limitless capacity for knowledge. And just so will the race continue.

Therefore taking a bird's-eye view of the whole process,

we see a continuous development in certain directions. We see how on the economic side there has been a gradual growth in men's mastery over nature and in specialization and division of labor; also we see, with the increase in capacity for wealth production, the coming of the economic subjugation of the many by the few and the horizontal stratification of society into economic classes; on the political side we see the community based on kinship making way for a community consolidated on the basis of local contiguity; this, in its turn, was followed by a society in which physical force and economic ascendancy determined status. We see sovereignty changing its ground until ultimately the State emerges as an organization in which the right to issue commands and enforce obedience consists in what is earned by conquest and by the resultant ownership of the chief source of wealth—land. Fastening our attention on the individual, we see him combining with the members of his group in waging a ceaseless struggle with his environment and gradually but surely improving his means of mastering it. We find him constantly adapting his life to win greater freedom from the tyranny of his physical circumstances. The tools, weapons, clothes, dwellings, of each age are the material representations of the efforts of Man's mind or spirit to secure the conditions of well-being. We find his mind at work also trying to synthesize his fragmentary experiences into some sort of science and philosophy, and seeking to establish some kind of harmony with the world-order as it appeared to him. We see his deepest longing manifesting itself: he desires to feel at home in the universe. It is in this impulse, perhaps, that we find the key to the evolutionary process: it is in Man's effort to secure a harmonious relationship with his world and to win freedom from the despotism of circumstance. The measure to which he succeeds is the measure of his progress. This does not mean that we identify evolution with progress. To determine whether an evolutionary development is progressive, a standard of value is necessary, for not all growth is good. Evolution has produced slavery, war, disease, slums, and the many other unwholesome features of our civilization—features which are inimical to a harmonious life. But to have been the product of the evolutionary process is no justification for the persistence of an evil, whether it embodies itself in a custom, in a law, or in an institution.

There is no belief so stultifying as that which accepts human progress or human decline as inevitable. There is no cosmic law which makes it compulsory that modern civilization should go forward to still greater achievements nor that it should, like the civilizations of the past, complete its cycle and pass away. The future of civilization is what its bearers will make it. The force of destiny is within Man; it lies in the quality of his ideals and in the determination with which he works for their realization. Evolution is no basis for a barren fatalism; rather is it a challenge for us to take up the task of embodying in every phase of life the moral principles and ideas to which at our best we pay homage. Each individual has it in his power to enrich or to impoverish the society of which he

is a member. He has the potentiality of leaving footprints that may serve as guides to the succeeding generations, leading them to better things, greater possibilities, loftier realizations; or footprints that may prove a delusion and a snare, to those who follow, causing them to be lost in the trackless wastes of vain striving and futile exertion. Each nation has, only on a much broader scale, similar possibilities of bequeathing to an expectant posterity the fruits of its labor in the charting of the world's intellectual, moral and religious wildernesses.

Therefore, is it no vain assertion, rather is it something that could be appropriately incorporated into the present day philosophies of each and every nation, great and small, that nations as well as individuals to achieve true progress, to realize that greatest ambition of life, must leave the world a better place than they found it.

### Note and Comment

Reverting to  
Paganism

OVER a signature which suggests that she herself may be the mother of children, a Brooklyn, N. Y., woman communicates to the columns of the *New York Evening World* an illuminating sample of neo-paganism, when she writes:

I believe all children should receive some religious instruction, but too much and too little spoils everything. One hour in church of a Sunday morning is sufficient. As for the boys, a good ball game is the best religion. Hiking and all kinds of outdoor sports will do a lot more to bring the boys on the right road than all the religious teachings in the world.

The obvious recommendation that the girls should have an hour's Sunday contact with religious atmosphere—but no more, and that the future male citizens of the land revert to purely savage and uncivilized ways, is something novel in the suggestions even of the most radical moderns. It has taken centuries to delete the conditions to which this benighted woman would have the race revert. That her own unfortunate children, if, unhappily, there be such, should be the victims of such tutelage, were deplorable enough, without exposing others to the dangers which her printed words will suggest. There is something to be said, pro and con, in the matter of religious instruction in the public schools, which topic seems to have provoked the above letter. But the lady from Brooklyn has said nothing which can be considered a contribution to the discussion.

With Regard  
to Mexico

CATHOLICS in the United States are not proving apathetic to the plight of their co-religionists, at present the object of invidious persecution in Mexico. This is evidenced by the protests which are being sounded throughout the country, in terms which will be easily understood wherever they are addressed. At a meeting held under Knights of Columbus' auspices in Washington, March 7, resolutions were adopted denouncing the discriminating provisions of the Mexican Constitution "as endangering the progress of human liberty and as un-



worthy of a nation otherwise entitled to an honored place in the family of nations." The same day, at the instigation of the Morris Park Council of the Knights, their Catholic neighbors in Queens County, Long Island, were urged to make direct and personal appeal to the two New York Senators at Washington and to their Representative in Congress. Copies of a printed protest, distributed by the Knights, read as follows:

Indignant at the brutal and inhuman treatment by the Mexican authorities of Catholic men, women and children in Mexico, solely because of their religious belief, and being particularly touched in hearing of the barbarous treatment accorded innocent Sisters and venerable priests, I beg of you, in the name of humanity, to use your influence to stop this persecution, because it violates the sacred rights of human liberty and justice which are recognized in every other civilized country in the world.

In the opinion of Representative Boylan, the New York Congressman whose voice has already been heard in the House in denunciation of the latest Mexican persecution, American recognition should no more be extended to the present regime in Mexico than it should be offered to Soviet Russia. In appealing to our national spirit of "decency, righteousness and justice," the Congressman struck a note which ought to be effective. The American conscience has been awakened by just such an appeal, in times which are still recent, and in interests which were far more remote than those now in question.

#### Conflicting Impressions

A RECENT bulletin of the Central Verein Bureau carries a picture of affairs in the Soviet paradise altogether in contrast to the impressions which Communists leaders in this country would fain create. "In spite of everything the protagonists of Communism in Russia and elsewhere may say," we are told therein, "the rehabilitation of Russia under the guidance of the Bolsheviks has failed. Failed in such a degree, in fact, that Communism may be said to have been abandoned." And the bulletin quotes, in support of its assertions, the testimony of Henri Beraud, a member of the French Socialist Labor Party, as gleaned from his recently published book "*Ce Que J'ai Vu à Moscou*."

Like others before him, who had declined to be "personally conducted" and hoodwinked, he soon discovered that Russia was everything else but a workingman's heaven. Wandering about the streets, going into schools and restaurants and theaters, attending the perfunctory electoral meetings of the proletariat . . . talking to the people—where they dared talk—observing the debased tone of the folk in the streets, and particularly of the diseased children, several hundred thousands of whom roam the country, according to a recent admission by the Soviet Government, he reached the conclusions which he has now laid down in his book.

Not the least significant of these conclusions is that the only sign of life and hope which can be detected in the Russian nation, terrorized and famished for years, lies in the spirit of religion. This spirit, it is interesting to note, manifests itself in the crowds which, in spite of the Soviet Government's unabating efforts to extirpate religion, flock to the Chapel of the Iberian Ikon of Our Lady, there to pray for happier days.

#### A Revival in Scandinavia?

AS was noted at the time, the participation in the Holy Year festivities of two successive groups of pilgrims from Scandinavia, was interpreted by officials of the Church as encouragingly indicative of the attitude of the people of the Northern nations towards the religion of their forefathers. Not without significance was the fact that more than three-quarters of the second group were Protestants, who made no secret of the enthusiasm with which their privileged visit to Rome had filled them. It was the first time that such a pilgrimage had been made from those regions since the Reformation. Now appears the announcement that plans are in the making for a great Catholic demonstration in Scandinavia itself, on July 11, next, in celebration of the eleventh centenary of the arrival there of St. Ansgar, the illustrious Benedictine monk who has come to be known as the "Apostle of the North." His relics are to be brought from Copenhagen and carried in the procession in which the Faithful of Denmark, Sweden, Norway, Finland, Iceland and other neighboring lands will participate. The Protestant churches are also to have their program of tribute to the Saint, but out of deference to the Catholic demonstration, it has been postponed to the Fall. During the current month, the intention recommended by the Holy Father to the Associates of the Apostleship of Prayer is the Catholic revival of these Northern peoples. Before the rise of Lutheranism, they enjoyed a flourishing Catholic life. Today there are only about 30,000 Catholics in the first four countries enumerated above. The Holy Year pilgrimages and the contemplated demonstration in Jutland may not be without significance in the movement for which prayers are being offered throughout Christendom.

#### Intriguing the Reader

AN interested reader of AMERICA calls attention to a paragraph which had escaped notice in a recent number of the *New York Times Book Review*. The item has to do not so much with the contents of the volume before the reviewer, as with its binding. The latter reveals "the most ravishing shade of powder blue we ever did see," and its conception he (or must it not be *she*?) considers a great step forward in enlightening the casual public. For it seems to the critic that:

It is the conventional and puritan severity of the covers of books and pamphlets that frightens the public. They are naturally disinclined to open a book on matter scholastic, and if the covers be dark or gray, that forbidding exterior sends them scurrying. Intrigue them, we say, by covers of passionate purples, glowing reds, powder blues or shimmering greens. Bind the novels in black: they read them anyhow!

The enthusiastic reviewer hastens to call the discovery to the attention of publishers of academic treatises. But we need not be precipitate. June is still a few months off, and before the output of academic efforts which graduation days usually witness, there is time for excursion into the markets of color, where even the most fastidious tastes can be thoroughly satisfied.

## Literature

## The Catholic Novel

RONALD KNOX

(This is the ninth of a series by eminent writers dealing with the novel. Copyright 1926, by The America Press.)

WITHOUT pleading guilty to optimism, you can put up a case nowadays for maintaining that there is a future for the Catholic novel.

I suppose that term could be accepted in any one of three ways. It may mean a novel written by a Catholic—no more; it may mean a novel with a Catholic background, or it may mean a novel with a Catholic moral. Let us call those classes (1), (2), and (3), for the sake of convenience. Under (1) you can place, without fear of libel actions, much of Mr. Compton Mackenzie's work and most of Mrs. Belloc-Lowndes. There is nothing reprehensible, after all, in a Catholic, however fervent, writing a book which leaves the world's debate precisely where it was. It would have been useful, no doubt, if Joel Chandler Harris had written Catholic propaganda, but it would be a tragedy if he had not given us "Uncle Remus." By all means, let us have novelists who happen to be Catholics.

By all means, again, let us have Catholics who happen to be novelists. (That means class No. 3 above.) There is no reason why a book should not have a Catholic moral, or any other kind of moral, without ceasing to be literature. You cannot rule out Dickens and Charles Reade. I am not speaking here of the sacristy type of novel, which ends up:

"The priest laid his hand on the young man's shoulder. 'Tu autem Domine, miserere nobis,' he said, bowing his head."

"'Et cum spiritu tuo,' answered Bernard, as he followed the old man into the presbytery."

That kind of thing is all very well, but we do not want our literary reputation to depend upon it. I am thinking of books which are literature, and yet have a moral—most of Mgr. Benson's work, some of John Ayscough's and Mrs. Wilfrid Ward's. A spiritual truth, like a moral truth, may be exhibited by means of a human story without losing its dignity. Such work, of course, will always be harshly criticized by reviewers, who will vow that their strictures are made in the name of art all the more feverishly because they know that their hatred of the book is religious. But such work will live and be valued for its own sake. A statue need not be the less beautiful because it supports a column.

The Catholic novel in sense No. 2 is, however, the type which I mean to discuss in this article. You cannot say that it was written primarily with a religious object; the indignant Colonel cannot throw it down with a snort of "Proselytism, sir, proselytism!" And yet you can see at once that it was written by a Catholic, and could not have been written by anyone who was not a Catholic. Such a writer was Henry Harland; such a writer is Mr. Maurice Baring. Their works do not jostle Livius and Pohle-Preuss on every presbytery shelf; they are not recommended to the hesitating inquirer after Catholic

beliefs. You are not likely to be converted by the hearsay attractions of Harland's Italian princesses; and if you were, you would think twice about Italian princesses after an hour of Mr. Baring. Yet Harland's whole background, and Mr. Baring's main background, cannot be mistaken for anything other than they are; Catholic beliefs, traditions, superstitions if you will, take rank as part of the complicated business which we call life, modify the outlook of the characters, affect the issue of the plot. The Catholic Faith does not peep out at you, as it does in the artless pages of "The Young Visitors"; it appears as an effective and a distinctive influence. *Quae regio in terris nostri non plena laboris?* It is all true to life.

There is room, I say, for such novels, and room for more of them, even from less gifted authors. One department of modern literature which Catholics have hardly touched is the historical novel. Mgr. Benson wrote tendentious historical stuff, and others have followed in his footsteps. But even if propaganda be far from his intentions, a Catholic has quite exceptional opportunities for writing a "live" book about any period of history before 1600. I do not mean that he will merely avoid falling into the pitfalls of false technicality; that he will refrain from writing about thurifers swinging solemnly from the ceiling, and bishops vested in the *cloaca maxima*; do not even the Anglo's the same? He will have (what the Anglo has not) a working experience of what it is like to be a Catholic; will know, for example, how much of mitigated anti-clericalism, of impatience with foreign influences, can lurk in the bosom of a devout and loyal Catholic; he will not mistake Grosseteste for a forerunner of Cranmer, or Erasmus for a Protestant in disguise. He will know what workaday priests, monks, and nuns are really like. He will not be tempted, like some Protestant authors, to overburden his pages with religious sentimentalism. True, at the moment the historical novel is suffering something of an eclipse. We have lived through too much history, perhaps, to care greatly, at present, for what went before. But there is ground for suspecting that authors (and still more publishers) are underestimating the popular demand.

And even if you stick to the modern period; even if you confine your outlook to England, that home of the undenominational ("ninety-five religions," as the Frenchman said, "and only one sauce"), the Catholic atmosphere has its own literary value so long as it is not overdone. The popularity enjoyed by some of Mr. Temple Thurston's work would prove that much. For one Protestant who can appreciate the inner glories of the King's Daughter there are twenty whose attention is caught by the varieties which clothe her round about. There is a mellow dignity about Catholic institutions, there is a full-bloodedness about Catholic religious sentiment, which is constantly being exploited by the profane authors. Why should we never come into our own? Take that most inexplicable of all human decisions, the vocation to a religious life. It is a fact of experience, as definite in its outlines, as final in its effects, as death or marriage—more so than modern marriage. It can be the ground of a



tragedy, or the solution of an *impasse*. And yet how helpless is the treatment of it in Protestant novels when you put them side by side with Mr. Baring's "Passing By"! How can they be otherwise than at fault when they attempt the psychology of the supernatural?

And it seems to me that in the general modern uncertainty about first principles, in a world whose conscience is so doubtful about the moral theology of birth, death, and marriage, the Catholic writer has a positive advantage. His world, whatever be the inconsistencies of its practice, has a fixed moral code and objective moral sanctions. The severe morality of melodrama is not, of course, essential to the novel as such, though it will probably always be essential to the best-seller. But *some* moral code fiction must assume; for the province of fiction (*pace* the moderns) is human action, defined as good or bad, right or wrong. The literature of hereditary taints and psychological neuroses is not fiction; it is only an exquisite kind of *belles lettres*. The play of "Hamlet" has no meaning unless you assume that a man may have moral scruples as to whether suicide is allowable. But the hero of modern Chelsea will always have a verdict of temporary insanity passed over his corpse, because the hero of modern Chelsea is always temporarily, if not permanently, insane. That is why the authors who, on their own admissions, are the best writers of today, are not read. We fall back on detective stories, confident that here at least we shall be confronted with human motives.

The Catholic author can, without doing violence to improbabilities, make his hero move in a society which, without being clerical, has standards of right and wrong; which is capable of reprobating and of condoning misconduct, instead of wringing its hands helplessly over complexes. That is his strength: he has a fulcrum against which the lever of temperament can act. And, whatever be the fate of our remarkable generation, it will always be human motive or nothing which invests our fiction with human interest.

[Father Knox is the author, as an Anglican, of essays and pamphlets which include "Some Loose Stones," "Reunion All Round." As a Catholic he wrote, among other things, "A Spiritual Aeneid" (1918), "Meditations on the Psalms" (1919), "The Beginning and End of Man" (1921), "Memories of the Future" (1923), "Sanctions" (1924), "The Viaduct Murder" (1925).]

#### YOU ARE THE WINGS

You are the wings by which my spirit flies;  
You are the prism by which Eternal Light  
Floods all my soul with beauty. In the night  
Of doubt you bear me truth by which I rise  
To higher Truth. You love what in me lies  
Of purity, unselfishness, and right,  
And win me grace to reach a noble height  
I should not even see, save through your eyes.  
What Dante found in Beatrice I find  
In you—a radiant love that God has given  
To lead me ever upward until mind  
And heart and will, made pure by having striven  
For perfect love, I meet you at the Throne  
Where miracles of friendship are made known.

RUTH MARY FOX.

#### REVIEWS

**Back to Morality.** By REV. T. SLATER, S.J. New York: Benziger Brothers. \$2.00.

The title of this little volume of essays on practical and up-to-date moral problems is the distinguished author's slogan for the cure of most of the ills of the modern world. A prefatory remark warns the reader that the slogan does not mean Back to Medievalism or Back to Feudalism but that it means just what it says, nothing more nor less. The morality in question is the morality taught by Jesus Christ and by His Church. Just which of the eighteen chapters that make up the book ranks best will depend considerably on the subjective attitude of the reader. They are all clearly and interestingly written; and what is better still, well reasoned. A whole chapter is devoted to ecclesiastical "Reserved Cases," a rather unfamiliar subject even to the Catholic layman yet of no small moment in the mind of the Church. "Justice" is treated quite lengthily and there are excellent studies of Russian Communism and Christian patriotism, and the more important moral problems arising from the marriage contract. Some few of the papers are viewed particularly from conditions prevalent in Great Britain but it will not be hard for the American reader to make the necessary readjustments to situations on this side of the Atlantic. "Back to Morality" offers helpful suggestions not only for the clergy and Catholic laity but for all those who have not yet made shipwreck of Christianity and are sincerely interested in making this world a better place to live in.

W. I. L.

**The Gospel Story in Art.** By JOHN LA FARGE. New York: The Macmillan Company. \$2.50.

It is a good thing for the publishers to have reissued at a reduced price this handsome volume that first appeared some thirteen years ago. Incompleted and unrevised because of Mr. La Farge's untimely passing while it was still in the making, it remains none the less an informative and inspiring book. Highly artistic and thoroughly Catholic in spirit, the illustrations from the Great Masters which it contains are a magnificent tribute to the cultured ideals of its artist-author as well as to the beauties of the central mysteries of Christ's life which could evoke the enthusiasm and inspire the efforts of a Correggio, a da Vinci, a Titian, a Michael Angelo, a Rembrandt, not to mention lesser lights. The narrative that accompanies the illustrations not merely throws a flood of light on the various paintings and their creators but incidentally affords a brief but orderly summary of the life of our Lord. Though occasional obscurities and oddities of style occur Mr. La Farge's theme is itself so interesting that attention is not ordinarily arrested by them. The lessons of the gospel pages are brought out now by one painter, now by another, with varying degrees of interest and success and the reflections of the author himself help to an understanding of the true meaning of the great masterpieces. A passing observation often illumines many of the vexing problems presented in the interpretation of religious paintings.

A. P. F.

**The Dialogue of the Seraphic Virgin Catherine of Siena.** Translated from the original Italian by Algar THOROLD. New York: Benziger Brothers. \$4.25.

The works of Saint Catherine rank among the classics of the Italian language, written in the beautiful Tuscan vernacular of the fourteenth century. The "Dialogue" treats of man's spiritual life in the form of a series of colloquies between the Eternal Father and the human soul, represented by Catherine herself. Someone has appraised it as the mystical counterpart in prose of Dante's "Divina Commedia." As early as 1898 Mr. Thorold published a translation in English which he introduced by a study on "Mysticism." The present volume is introduced by a sketch of the life and times of the Saint and concludes with Canigiani's account of her holy death. One wonders whether the absence of all ecclesiastical approbation is an oversight. The reader will

question too the translator's accuracy in his explanation of the medieval conception of the relations between its saints and the Hierarchical Church. At all events the quotation with approval of Sabatier's analogy between them and the prophets of Israel appears rather infelicitous. Yet prescinding from the introductory sketch one will find the dialogue itself profitable and entertaining reading. Catherine's considerations on Divine Providence, Discretion, Prayer, Obedience, make good spiritual reading and because of the dramatic times in which she lived and in which she played no unimportant part, they have an added interest. For they contain much material on contemporary conditions, especially in the Church.

E. M. P.

**Why We Behave Like Human Beings.** By GEORGE A. DORSEY. New York: Harper and Brothers. \$3.50.

An old proverb says something about the shoemaker attending to his last. The author of this volume is unquestionably a good biologist and his volume is full of informative biological data interestingly written up. But when he runs off, as he frequently does, into the realm of philosophy and much more of morality, he is usually sadly awry. Fundamentally he is an evolutionist in the completest sense of the word. For him the climax of human greatness is reached when "evolution produced a human brain, our only remarkable inheritance. Nothing else counts." Ethically the "socially useful" seems to be the norm of his morality. It matters not what I believe but what I do. He fails to reckon that the normal person acts according to his beliefs and that philosophy such as his would overturn all society and morality. He scoffs at the theory that "man is high, animals low," or that our bodies are "sacred." To his credit be it said he is no advocate of eugenics. Verbally Dr. Dorsey does not deny free will though he is very vague about its nature and function. While he often uses the word "mind," he writes: "The old psychology died hard: it has not been easy to give up 'mental faculties.'" And elsewhere he says, "Mind, like lift itself, is quantitative." He should also have added, material! It is historically false to speak of "the unholy, unnatural doctrine begun by early Christian monks that the sex impulse is man's sign of degradation and the source of his most devilish energy." In general the author's statements are bold and platitudinous and mostly more dogmatic than any Church was ever accused of being. He rarely speaks of religion except flippantly and one shuts the volume wondering at the intellectual giants who are educating our American people. "Why We Behave like Human Beings" may be informational: it certainly is not educational. W. I. L.

### GOOD COMPANY

I read the verse with sudden breath  
And far-off, wistful eyes:  
How Adam of an evening walked  
With God in Paradise.

To trace that path, I pondered o'er  
Each seven-gifted book . . .  
Until I found a little road,  
That trickled 'cross a brook

And climbed an inauspicious hill,  
Where crosses gaunt and stark  
Threw blood-red shadows on the earth  
When sun and moon were dark.

And whoso takes that stony path,  
Wherever it be trod,  
From morning unto evening cool  
Shall walk again with God.

EDWARD S. POUTHIER, S.J.

### BOOKS AND AUTHORS

**Biography.**—In his own age and country Guibert, Abbot of Nogent-sous-Coucy, ranked as a well-known and zealous monk. Like the great Augustine he sketched for posterity his memoirs and C. C. Swinton Bland has rendered them into the vernacular. "The Autobiography of Guibert" (Dutton. \$2.00), is a decidedly frank narrative about people and a period that united strong faith with much human frailty. As a record of its author we have a picture of a sincere, yet simple and credulous man, whose unquestioned zeal to better prevailing conditions both in Church and State was not always tempered with good judgment. As a history of the times, personal prejudices lessen its value and subjective impressions run riot with facts. In the field of literature the original ranks as one of the classic autobiographies of the Middle Ages. But one wonders just why it should have been chosen for translation. Doubtless the sophisticates may hazard a guess from the company in which it finds itself—"The Broadway Translations."

"Allenby of Armageddon" (Bobbs-Merrill. \$5.00), by Raymond Savage, gives a complete account of the British Field Marshal. War in South Africa, France and in the East, together with the civil administration that followed the fall of Jerusalem, form the setting of a good military story. Viscount Allenby was first a cavalry leader, then the head of all the British cavalry. He left France as commander of the forces that finally took Jerusalem. His successful campaign in the Holy Land really made him famous, and his name will ever be linked with the rescue of the Holy City. A good soldier and a good civil administrator is General Allenby's record. His biographer gives that record in a well written book.

**Hagiography.**—Several important foreign works dealing with the lives of Saints have recently reached us. One is "Der heilige Alfons Rodriguez" (Herder. \$1.00), by Matthias Dietz, S.J. The life of this Saint, who at his post as porter attained to the heights of the spiritual life, is without external eventfulness, but its mystic experiences should have a great appeal, particularly in our own age.

Another work, "Der heilige Franz Xavier" (Herder. \$1.75), is contributed by George Schurhammer, S.J., who has made most extensive studies in this particular field and had at his disposal original resources hitherto untouched. A larger work of many volumes is at present under preparation by him.

A third book, "Der hl. Thomas der Apostel Indiens" (Aachen: Xaverius Verlagsbuchhandlung), is a brief but intensive research into the reasons for the opinion, considered in the highest degree probable that the Apostle St. Thomas preached in Southern India, suffered martyrdom at Mailpaur, and was first interred there.

"Martyrs de la Nouvelle France" (Paris: Editions Spes), is a very timely book. It consists of extracts from the Relations and Letters of the Jesuit Missionaries, preceded by extensive introductory studies. Georges Rigault has covered the sixteenth and Georges Goyau the eighteenth century. The latter is a member of the *Académie Française*.

**With Our Essayists.**—Those who are familiar with John O'London's journal will welcome in a more permanent form selections he has made from his weekly letters to Gog and Magog and included in "Unposted Letters" (Putnam). The essays touch any number of subjects, in great part literary, and are brisk with humor and pathos and full of interest and information. They are excellent types of our modern informal essay and will help the cultured reader to pass many a quiet half-hour in delightful company.

Another charming volume of essays done in the choicest literary style is Philip S. Marden's "Detours" (Houghton, Mifflin. \$2.00). Prepared originally for newspaper publication they are decidedly free from the trail of the journalistic serpent. The first sketch gives the book its title. All the essays deal with common-places but they are enriched with the most felicitous re-



lections. There is a good deal of keen humor running through the pages that is bound to be contagious and unconsciously Mr. Marden will teach his readers to see life and joy and pleasure in the most ordinary events. The essays will be found not only easily readable but well worth re-reading for mental stimulation and recreation of the pleasantest sort.

Perhaps one must be on a moving train or aboard ship to catch the best out of "Wanderings and Diversions" (Putnam. \$2.50), by E. V. Lucas. Somehow these essays seem to lack what we conceive under the term "pep." In the first thirty or more we zigzag through France with the author but points of interest on the journey are mostly resting places. Mr. Lucas is rather concerned with corporeal than mental pabulum, what he is to eat and where, not what he is to see and why. We miss those allusions and narratives that make the old towns of France fascinating for the traveler. Of the remaining sketches there are some that are bound to please but one has to wade through much that is useless before finding them. The volume has an atmosphere of artificiality about it; it lacks spontaneity; the humor savors of force. Yet the chapters ramble along easily and there is plenty of variety in Mr. Lucas' way of serving up his literary dishes.

**Liturgy.**—The London C. T. S. has issued "The Simple Missal for Sundays and Holidays." It should serve as an introduction for many to a closer acquaintance with the complete liturgy of our missal. The prayers are translated by Rev. Joseph Rickaby, S.J. As the title indicates the contents are restricted to Mass prayers for days on which attendance is obligatory.

Valuable discoveries that will lend a new historic significance to a large number of the Masses said in the course of the year have been made by Father Hartmann Grisar and are recorded in "Das Missale im Lichte Römischer Stadtgeschichte" (Herder. \$2.00). As many as eighty-five Masses are introduced by the word *statio* applying to some particular church. Father Grisar makes the most interesting revelations regarding the historic origin of these Masses.

A complete outline of the nature and purpose of the liturgical movement is given by Rev. Herman Joseph Untraut in the thirty-four chapters of his excellent little work "Liturgische Bewegung" (Herder. 25c), obtainable at the author's address, 425 St. Joseph St., Marshfield, Wis.

"Das Jahr des Heiles 1926" (Liturgische Gemeinde Klosterneuburg, Austria. 50c), offers a German *Ordo* for the laity, with liturgical explanations of the various Masses.

**Pamphlets.**—The London C. T. S. has issued a reprint of Father Faber's "Weariness in Well Doing." It has also published "The Blessed Trinity," by Rev. C. F. Blount, S.J., "Divorce and the New Testament," by Herbert E. Hall, and, in the Children's Series, "St. Nicholas," by M. E. Francis.—Rev. M. V. McDonough writes "A Short Life of Christ" (Benziger. 15c), as an offering for our Country's Sesqui-centennial. It is profusely illustrated and mingles patriotism with devotion.—"Rosary Novenas to Our Lady" (Benziger. 15c), by Charles V. Lacey, is a series of novenas arranged according to the different sets of Rosary mysteries.—"The Eucharistic Clock and the Canon of the Mass" (San Francisco: Franciscan Fathers, 135 Golden Gate Ave. 10c), compiled and illustrated by Rev. Anthony Linne-weber, O.F.M., is a reprint of articles that heretofore appeared in the *Fortnightly Review*. The diagrams that are included in it give it a special novelty, and it is bound to contribute toward a more devout and efficacious hearing of Holy Mass.—"Christ Suffering" (The America Press. 10c), by Rev. Philip H. Burkett, S.J., offers appropriate and unctuous reading for the Passion-tide.—"St. Ann of Scranton" (Scranton: Bosak Press. 15c), compiled by Rev. John Joseph Endler, C.P., for the Faithful who make the devotions in honor of the great Saint Ann in the Passionist Church at Scranton will prove a helpful prayer manual for other clients of the Mother of Our Lady.

**The Leading Lady. Starbrace. The Road to Fortune. Mated. Inspector French's Greatest Case. Unravelling Knots. Rosa.**

A millionaire's island estate off the coast of Maine furnishes the setting for Geraldine Bonner's "The Leading Lady" (Bobbs-Merrill. \$2.00). After having given a charity performance of "Twelfth Night," the actors are about to disband, when one of their number is shot to death. Cut off from escape, the troupe is bound to yield the murderer and it does, albeit not after the manner the reader expects. While not a rival of the best mystery stories, Miss Bonner's latest novel has its interest, none of which would have suffered from omission of the profanity which she introduces, here and there.

An eighteenth century Sussex lad, whose father had sacrificed a baronetcy by marrying beneath his rank, is the outstanding character in "Starbrace" (Dutton. \$2.00), by Sheila Kaye-Smith. Sordid and unhappy influences have so left their mark on young Miles Starbrace that when his titled grandfather eventually takes him in hand, his wild and untamed nature is impervious to reform. Despoiled even of the love of the girl who might have saved him, he gallops on his great roan steed from banditry to the battlefield, a picturesque character into whose faults and misfortunes the author has woven a fetching appeal.

Rather better than the average mystery is "The Road to Fortune" (Doran. \$2.00), by Frederic Arnold Kummer. It is a simple story simply told and through it all there runs a delightful romance. There is the girl, Audrey Blair, who is questing for her grandfather's murderers and incidentally her own fortune; there is the hero, Rivers, who isn't a hero until the end; there is the great uncle, Mr. Tresdale, the hidden villain of the plot, and last, but far from least, Stetson the old butler, who secretly longed to be a detective. These and others weave a story well worth reading.

"Mated" (Putnam. \$2.00), by Wallace Irwin, is the story of a girl who would not marry because she had seen so much of divorce in her own family. Her solution was to live unwedded with the man she loved. It proved no solution as public opinion set it against her and wrecked her home. Wallace Irwin is not so crude here as in "Lew Tyler's Wives," yet he is far from being a finished novelist. There is a tone of incompleteness to the work and a haziness to its philosophy.

Freeman Wills Croft has evolved a good plot in "Inspector French's Greatest Case" (Seltzer. \$2.00), but it is too long drawn out and somewhat crudely put together. However there is a clever touch here and there and the scene between Inspector French and his wife are especially well done. It is a book that will rank midway between detective stories that are very good and those that are very poor.

The weird Old Man in the Corner who in Baroness Orczy's "Unravelling Knots" (Doran. \$2.00), shows such remarkable skill in weaving and unweaving most complicated knots with a piece of string, is equally skilful in solving the problems that the police are forced to abandon as baffling mysteries. There is a treat in store for the prospective reader of this collection of thirteen strange adventures. The stories are on the whole well constructed and told in an entertaining style, for the author is no novice in the art of narrating a good mystery tale.

Knut Hamsun won the Nobel Prize in 1920. One might well conclude on reading "Rosa" (Knopf. \$2.50), it was not for this story. Herein is recounted the sojourn of a wandering student in a town of Norway. Rosa, a married woman, becomes the object of his affections, although she does not respond but rather amusingly treats him as an overgrown baby. He tells us this with a naivete that is quite refreshing and incidentally gives us a view of the townsfolk which stamps most of them not only as primitive but as decidedly unscrupulous in matters of sex. The simplicity which the student exhibits in his mental vagaries is of itself attractive and yet it has the contrary effect for it induces him to dwell on several sordid incidents which, to say the least, must be exceptionally repellant to the ordinary clean-minded reader.

## Communications

*The editors are not responsible for opinions expressed in this department*

### Prohibition Blessings in West Virginia

To the Editor of AMERICA:

Let me congratulate you upon your consistent and firm stand against Prohibition as we have it now. You do not need to apologize for your stand. Governor G. Pinchot of Pennsylvania and other dry leaders themselves have publicly declared that under the regime of national Prohibition the United States has become the most lawless and the most criminal country in the whole civilized world. Thus they virtually acknowledged the fact that national Prohibition has been a curse rather than a blessing to our country.

West Virginia has been dry for the last twelve years. During the campaign for State-wide Prohibition the dry preachers and politicians told us from every pulpit and from every platform that Prohibition will eliminate ninety per cent of crime and, consequently, reduce by ninety per cent the population of our State penitentiary at Moundsville.

Let us see how this prophecy has been fulfilled.

In pre-Prohibition times the population of our State penitentiary averaged between 700 and 800. The penitentiary was built to accommodate 840 prisoners.

On March 2 of the present year the bone-dry Wheeling *Intelligencer* brought the following item:

#### STATE PRISON IS CROWDED TO LIMIT.

Conditions at the West Virginia penitentiary are decidedly packed these days, and the congestion shows no sign of being relieved until spring when about 400 men will be sent to the road camps for work. High population records have been shattered repeatedly in the past week and reached a peak of 1,854 State prisoners yesterday.

The penitentiary was built to accommodate 840 men, and when it is considered that more than twice that number is now confined in the institution, the dilemma of the warden is easily understood.

At the present time the band room and the death cells are being used to accommodate some of the new prisoners, forty of whom arrived over the week end. About twenty more prisoners are expected this week from Bluefield, and sleeping room will indeed be at a premium, when these arrive.

From this item we see that during the twelve years of Prohibition "blessings" the population of our State penitentiary has increased more than one hundred per cent instead of decreasing ninety per cent. Such is the fulfilment of the prophecy of our dry preachers and politicians!

Moral conditions are bound to go from good to bad and from bad to worse whenever and wherever fanatics attempt to "amend" the Divine laws which allow, even sanction, the manufacture, sale and use in moderation of alcoholic beverages.

West Virginia.

A. W. V.

### How to Launch a Catholic Daily

To the Editor of AMERICA:

Ever since I have come to know AMERICA, I have been a regular reader of it and I have followed with interest the discussion concerning a Catholic daily.

Coming from Germany where we Catholics have, in spite of our poverty, numerous well-managed newspapers of our own, I miss, with an extremely uncomfortable feeling, a decent daily in this city. There is not one English daily in this largest Catholic center of the United States which can be read by a Catholic without meeting things which he is prohibited from reading by the teachings and authority of the Catholic Church. We find the existing dailies filled with the glorification of men and women living in adultery; of quasi- and pseudo-scientists; of religious cranks and quacks. There are recommendations of vile and disgusting reading matter, plays and movies, pictures of more or less naked women, and incredible absurdities that nauseate the intelligent Christian reader.

The danger to Christian morality and religion is obvious. Who

can count the souls lost by the temptations thus put in their way, and who in turn can reckon the value of a human soul? How then can we remain indifferent to this matter?

In my opinion no more churches should be built until Catholics have their own daily. Did not Pope Pius X say that we shall "in vain build churches" if we neglect the Catholic press, and this Catholic press is doubtless grossly neglected?

I do not fear that a Catholic daily would be a failure if all agencies concerned would do their duty courageously and fearlessly. Let me presume that in any large Catholic center a joint pastoral were issued by the local Bishops, explaining the circumstances and the absolute necessity of a clean paper and stating that such a paper is now to appear. All pastors would then be called upon to appeal in the same manner to their parishioners and to distribute for a certain period, Sunday after Sunday, in their churches, solicitations for subscriptions. Before each Mass they would place these in the pews and refer to them at each Mass and in each sermon. The solicitations for advertisements would then be entrusted to a reliable Catholic firm, and the daily would soon be short neither of readers nor of advertisers.

How can the capital be brought together? By a big drive. Stop for a while all other drives and concentrate all efforts on this one, imperative matter of inestimable value. Found a big stock company; oblige each parish to sign an allotment of stock in proportion to its parishioners and its returns. A truly Catholic newspaper is the foremost agent of religion, righteousness and truth, and no rightful means of getting money for its creation should be left without being utilized. It may be that sacrifices must be made, but sacrifices are the conditions of success, particularly in things that appertain to God.

URBAN SCHMID.

### Ellis Island

To the Editor of AMERICA:

In a communication published in your issue of February 20, under the title, "Is America Retrograding," Mr. George F. O'Dwyer comments on what Mr. Young said of the treatment given to immigrants at Ellis Island. Perhaps this is an old worn-out subject, but the question occurred to me after reading so much of what I would like to term "slush," about this gateway of the immigrant: "Has Ellis Island any friend?" I have watched the immigrants arrive there and leave there this past summer and I was very proud of my Government in the kind and efficient manner in which its officers conducted this difficult task. Ever since I have been in revolt at the throwing of accusations at the Government official who, as far as my poor ability could detect, was doing his best by the new arrivals on our shores. "Jammed, maltreated, and cussed," are strong words and I think likely over-drawn. If a hurried official can stop and inquire into the social standing of each arrival and do him homage, it is rather an Utopian ideal. But let somebody sometimes say some good word for our Government officials.

West Union, Iowa.

H. F. RONEY.

### Where are the Movies Going?

To the Editor of AMERICA:

May I be permitted for the purpose of quotation to single out from the context of the Rev. Dr. Benedik's article in your issue of March 6, two paragraphs which seem to me significant enough to deserve special attention from your readers. The first paragraph is as follows:

Some time ago Mr. Hays, who appears to be honest in his endeavor to accomplish the task of purifying the movies, formed a Committee on Public Relations, which consisted of representatives of sixty nationally organized welfare bodies, organized to cooperate for the betterment of motion pictures. Within the past few months the Federation of Women's Clubs and the National Congress of Parents and Teachers have both withdrawn from this committee, because it had no effective means of producing any results. The producers, at Mr. Hay's behest, had pledged themselves to "maintain the highest possible moral and artistic standards of motion picture production," but these organizations felt



that they had not fulfilled, nor were even trying to carry out their promise.

That the Motion Picture Producers were not "even trying to carry out their promise" to Mr. Will S. Hays will hardly surprise anyone familiar with their past record.

The second paragraph from the article in question is just further testimony as to how little reliance can be placed upon promises of amendment when made by the smooth and wily gentlemen who control not only the silent but the spoken drama as well.

A recent survey in Chicago, promoted by the superintendent of the public schools, shows only thirty-five out of 404 pictures presented in the city and its vicinity to have had any educative value. One hundred and seventeen, we are told, depicted unfaithfulness in marriage; thirty-eight of them condoned or glorified divorce; immodest dressing and dancing were a feature of nearly all of the films. And experience testifies that the average is not very far from these conclusions.

"Immodest dressing and dancing were a feature of nearly all the films"—an assertion which can be confirmed even by those whose attendance at the movies is infrequent.

The pity of it is that those who control the motion picture industry exert such potent influence that they are able to command undeserved consideration even from Catholics entrusted with the guidance of Catholic opinion. There are marvelous pictures shown on the screen, stories of absorbing interest which are clean and instructive. To use these as a sop or bribe to silence outspoken protest against pictures which would not only vitiate and neutralize what is wholesome but would make us "a nation of moral morons" is a policy nothing short of diabolical.

No wonder that Dr. Benedik asks: "Where are the movies going?"

Brooklyn.

ALFRED YOUNG.

#### Text-Book Prohibition Propaganda

To the Editor of AMERICA:

A work has recently been issued by Macmillan and is already gathering dust on my book-laden shelves. It is the joint output of Professors Homer C. Hockett, of Ohio State University, and Arthur M. Schlesinger, of Harvard, and carries the pretentious caption, "A Political and Social History of the United States." Without wishing to impeach the loftiness of the personal character of these learned men, and without harboring the slightest suspicion as to their sincerity in undertaking so monumental a task, I wish to direct your attention to a hydropic passage on page 537 of the second volume:

The adoption of national prohibition was a bold social experiment, the merits of which caused unceasing controversy. Its enforcement involved serious difficulties in those parts of the country, notably the population centres, where local sentiment was hostile. The immediate effect was a great increase in illicit distilling and a brisk smuggling traffic along the coasts and across the international borders. As time wore on, however, the regulations were amended, the machinery of enforcement was improved, and "bootlegging" became an increasingly hazardous occupation. Reluctantly the minority began to resign themselves to the blessings of an undesired virtue.

So ends the "political and social" treatment of prohibition in this learned tome. That's all there is of it—there is no more.

To my mind, the stuff smacks of text-book Anti-Saloon League propaganda. But, when we recall that this new history was not precisely written for boys and girls in high schools and colleges, but for teachers, professors and mature readers, we must draw the unflattering conclusion that the learned writer of this passage is either a nose-led tool of the power behind prohibition, or else is laboring under a consummate ignorance of facts.

It grieves one to think that such a passage was penned by Harvard's learned professor of history. And Harvard students quaffing the flowing bowl the while! Were Dr. Schlesinger to wander forth from his sanctum and sniff about the campus and about Boston a bit, he would soon discover, to his professional chagrin, that the "minority" have by no manner of means "resigned themselves to the blessings (sic!) of an undesired virtue."

I resent the implied imputation that those who have opposed and still valiantly oppose prohibition are vicious folk who are having an "undesired virtue" thrust down their throats. I further deny that any question of virtue or vice enters into the movement at all. There is not the slightest tinge of morality in the whole rotten business. Prohibition is, as Cardinal Mundelein well says, "a purely political issue." Merely this, and, maybe, something more: but that something puts the shoe on the other foot.

Some day some sophisticated, informed courageous person will tell us the true story of prohibition. Until that happy day we shall have to rest content with such piffle as I have just quoted from that pretentious work entitled "A Political and Social History of the United States."

Washington.

J. J. A.

#### How to Catholicize China

To the Editor of AMERICA:

With much of Mr. Peter Yang's article on things Catholic in China, printed in the issue of AMERICA for March 6, one must be in complete agreement.

However, in his seventh paragraph, Mr. Yang raises the question: "Why does not China get hold of Christianity as fast as one might expect?" He is right in feeling that the political invasion of his country by the Western Powers has retarded conversions. He might have added that the commercial invasion has not helped in commending the Faith to the Chinese. But I think he is wrong in thinking that the missionaries' small success is due to the fact that they have gone "to the interior to work among the ignoramuses."

Over four years of residence in China convinced me that the peasantry of the interior are in no sense a collection of ignoramuses. The accident that the vast majority can neither read nor write has very little bearing on the question. "Faith, which comes by hearing" does not depend upon the hearer's literacy. If that were so, medieval Europe would have been in a bad case. Why not trust the Holy Ghost a little? It may well be that the combination of circumstances which led the missionaries into the interior, will in the end, enable them to convert China more effectively than if the "Government had been won first," and Christianity became the conventional and proper thing among the middle classes.

I had rather see a priest in each village of 300 souls or over, in China, than a great university in Peking (if both cannot be had) which will have at best for many years to come a difficult existence. The calm, quiet, steady pressure of the priest's presence in each village will be more effective, in the long run, than your university professor lecturing in Peking to a group of America-aping Chinese, who have decided, upon reflection, to put up with instruction in the Christian religion for the sake of an "American education."

But, above all, any Catholic who knows China at all well, will cry to Heaven day and night that there may be established in every Vicariate in the "Middle Kingdom" a monastery of true monks, not post-"Reformation" societies of itinerant preachers, but men, who, acquiring large estates, will live on them until death, content like the Prophet David to arise early in the morning to sing God's praises, to offer the Sacrifice of Thanksgiving, to feed on the Bread of Angels, to meditate on the Word of God, to intercede for the outpouring of the Holy Spirit upon their pagan surroundings, and then to go out into their lands, safely enclosed by strong walls, to till the soil which is theirs, until the barren desert blossoms like the garden of Paradise.

There are wars and fears of wars in China. There is a marching to and fro of militarized rabbles in the land. There is famine and flood, and misery unspeakable, as any one knows who has ever lived there; and the hand of the mission-station priest needs to be upheld by the spiritual power-house which the abbey was in Europe and can be again in China. There, in such an abbey, the native clergy, so desired by the Holy See, can be formed; there can the Chinese of today, blown hither and

yon by the wild gales of so-called thought which are now sweeping China, find a peaceful haven, where safe from the chaos which reigns in the land, he may really learn something.

Within the quiet enclosure of such an Abbey, schools of learning will be naturally formed and gradually developed. The sons of these schools, who through lack of vocation, do not enter the Abbey, will imperceptibly leaven the whole population. A good thing cannot be hidden or kept down. With a self-contained centre of light and learning in each province, places where men study to gain knowledge for its own sake and not for its saleability in terms of dollars and cents, pagan China's attention will be focused on our holy religion.

When China is covered with Religious houses such as these, each a self-sufficing citadel of the Holy Gospel in action, then some fine day we will wake up to find China Catholic. There is one such Evangelical fortress there now. I refer to the Cistercian (Trappist) Abbey of our Lady of Consolation, in the Province of Chihli, some ninety miles north-west of Peking. When there are at least seventeen more such Abbeys, Cistercian or other, in the "Celestial Republic" then can the Chinese begin to look up, for then will their redemption as a nation be drawing nigh.

Mr. Yang complains that all the Church does in China is "simply to spread the Faith." He adds, "the material progress and the educational enlightenment of the present China are largely due to the effort of the Protestant missionaries." All this is as it should be. Let the Protestant missionaries continue the apostolate of materialistic advancement. They but run true to form. And in God's name, let us continue to preach the Faith simply. In that we shall be running true to form.

Here, in Protestant America, Mr. Yang is in great danger of forgetting which things come first. If the Chinese will seek the Kingdom of God and His righteousness first, they have the promise of our Lord Himself that all else that they need (including education in its time and place) will be added to them. Let Mr. Yang recall the words of the first great convert to the Faith (who was himself no mean scholar): "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." That is what China needs: the Cross of Christ first, and not American-type universities, with all the paraphernalia of the great-god Materialism.

If one studies closely the history of China, and compares what he has observed during extended contact with the present-day Chinese people with what he has learned of their past, he is convinced that, now as then, their two great sins are, upon the one hand intellectual pride, and upon the other, overwhelming materialism. Introduced into such a society the Abbey, that microcosm of Christian social life, will prove one of the mightiest forces in the winning of the sons of Ham for eternal life.

In nothing that I have written above do I mean to disparage the work that has been done, or is being done in China now, or to hurt the sensibilities of any Chinese. On the contrary I hold both in respect and affection. It is because I fear that Mr. Yang has lost his sense of proportion in regard to Catholic methods in his native land that I have drawn his attention to the above facts.

New York.

HERBERT W. VAN COUENHOVEN.

#### Frederick the Wise and the Golden Rose

To the Editor of AMERICA:

IN AMERICA, January 23, 1926, Mr. John G. Rowe contributes an article on "The Golden Rose," in which he relates that, among others, the "Golden Rose" was given to "Frederick the Wise of Saxony, in 1519, for his opposition to Martin Luther, the apostate Augustine friar." He then speaks of the Golden Rose being given to Charles IX of France, in 1572, closing his article by this statement: "Charles IX of France was the only recipient of the Golden Rose who is regarded as having been unworthy of it."

I have some knowledge of the history of Frederick the Wise, Elector of Saxony, to whom Pope Leo X gave the Golden Rose in 1519, and if any one ever said that he was worthy of the gift, I have never seen it. The Pope may have made the present because of the prominence of Frederick among the rulers of Germany, or because he hoped Frederick would consider the gift as showing the friendliness of the Pope to him, and be inclined to hold Luther in check in the career he was then entering upon; but he could not have given the Golden Rose as a reward for Frederick's opposition to Luther. The Elector of Saxony never showed any opposition to Luther, either before or after he received the Golden Rose, except to check Luther when he became too radical.

Frederick the Wise never met Luther before the diet of Worms, although he heard Luther preach. He evidently wished to evade all responsibility for Luther, but at the same time found means of defending him and strengthening his cause. While Frederick lived he upheld Luther, though he never publicly endorsed his actions or writings. When the Diet of Worms condemned Luther, Frederick told him that he would be taken from those conducting him, and put in a place of safety. Frederick said he did not know the place and did not want to know it, so that he could say he knew nothing about his rescue or confinement.

The statements of some of the New Humanists, connected with the facts of Luther's life, have led me strongly to suspect that there was a secret society, or at least a secret aggregation of prominent people, upholding Luther, and that Frederick the Wise was in full sympathy with them in upholding Luther in his attacks on the Church. But there is neither time nor space to go into the history of the events then transpiring. I have read everything in English on the history of Luther that I have been able to find, and I cannot help agreeing with Rev. Hartmann Grisar, S.J., who, in his great work on "Luther" (vol. iv, page 205), English edition, says that:

"There is no more ground for crediting Johann Frederick [successor to Frederick the Wise] with 'strictness of morals' than for saying that the Elector Frederick the Wise [1486-1525], under whose reign Lutheranism took root in the land, was upright and truthful in his dealings with the Pope and the Empire.

And Grisar continues: "The diplomatic artifices by which the latter protected Luther whilst pretending not to do so, the dissembling and double-dealing of his policy throws a slur on the memory of one who was a powerful patron of Lutheranism." And then Grisar shows how even Protestants had spoken disparagingly of Frederick the Wise's action in persisting that Luther's cause was not his.

Hyattsville, Md.

H. M. BEADLE.

#### Ministering to Catholics at Non-Catholic Universities

To the Editor of AMERICA:

I have been very much interested in the discussion about Catholic students in secular colleges. It seems to me that the real point has not been touched. The fact is that there are Catholic boys and girls at non-Catholic institutions. The questions, therefore, seem to be—What are we to do with them? How far should the Church strive to minister to them in their present surroundings? Do the efforts of the priests at Wisconsin, Illinois, Berkeley and Pennsylvania transgress the decree of Pius X?

It has been stated that there are a thousand Catholic young men at Harvard. What should be done for them? According to Father La Farge, the atmosphere is distinctly anti-Catholic. Must one let it go at that?

Chicago.

L. T. CASEY.

[AMERICA has repeatedly gone on record as heartily in favor of ministering to the spiritual needs of Catholics at secular colleges and universities. What AMERICA opposes is undue extension of the Newman Club idea into the educational field at those institutions.—Ed. AMERICA.]